Large Additions

TO THE

PRACTICALL CATECHISME.

Written

By HENRY HAMMOND D.D.

Containing theſe Heads,

Of juſt dealing.
Of the Creed.
Of Sacraments in generall.
Of Baptiſme.
Of the Lords Supper.
Of Sacriledge.
Of going to Law.

A Prayer of S. Baſils.
Of the fifth Commandement.
Of the duties of the firſt Table.
Of the firſt Commandement.
Of the ſecond Commandement.
Of the fourth Commandemeut.
1 Tim. 5.3--9. *Paraphras'd.*

Together with

THE AVTHORS PREFACE,

And many other Inſertions by way of *Appendix*,

Directed to their proper places throughout the whole Book.

LONDON,
Printed by *M.F.* for *R. Royſton* and are to be ſold at his ſhop at the Sign of the *Angel* in *Ivy*-lane. 1646.

THE end of Chriſts Incarnation, humiliation, and death it ſelf, being by S. Paul defined to be the redeeming us from all iniquity, and purifying unto himſelf a peculiar people, zealous of good works, and the end of his reſurrection being by S. Peter ſet down proportionable to that, to bleſſe us, in turning every one of us from his iniquities; and the deſign of Chriſts own Sermons, when he was in the world, being to make our righteouſneſs exceed the righteouſneſſe of the Phariſees, & ſo in effect, the reformation of lives, & heightning of Chriſtian practice to the moſt elevated pitch, being the one only deſign of all our chriſtianity, it muſt needs be matter as of terror, ſo of aſtoniſhment alſo, a moſt direfull prodigie, a moſt ominous, fatall prognoſtick in theſe laſt days, that Chriſtians have ſo quite unlearnt their Maſter, made their lives ſuch a continued contradiction, and confutation of all his methods, ſuch a fruſtration of all his aimes: That the principles of Chriſtian purity, and meekneſſe, and mercifulneſſe, and peaceableneſſe ſhould (not only among Julians Souldiers, but even among Chriſtian profeſſors, among thoſe that make good all the formall outward part of diſcipleſhip, that have had Chriſt eating and drinking daily among them, and teaching in their preſence) be perfectly abandoned, and rejected, even with reproach and

ſcorn, out of all their thoughts; yea, that the declination of Chriſtian practice ſhould be at laſt ſo great, as to tear up the very root, & foundation, I mean all naturall, morall juſtice, and honeſty, and in place thereof to ſet up a new body of Carneades's Philoſophy, in ſtead of thoſe old Heathen dry principles of integrity, & uprightneſſe, that one law of intereſt, and paſsion, and ſelf-preſervation; So that as Machiavel thought Religion would emaſculate, and enfeeble Common-wealths, we have more reaſon to complain, that it hath debauched and corrupted lives; and were it not that God hath been pleaſed to preſerve a ſcattered remnant, a few in every Nation, to be the records, as it were, from whom it may be ſeen what Chriſtianity is able to do, if it may be hearkned to, were it not that there are a few ancient primitive ſpirits, by whom as by a ſtandard, all others may and ought to be reformed, we have reaſon to think and ſay, that Chriſtian men are the impureſt part of the world, that Satans after-game hath prov'd more lucky and proſperous to him, then his firſt deſignment did, that his night-walk hath brought him more Proſelytes, then his unlimited range of going up and down, to and fro over the face of the earth, that as ſin by the Law, ſo Satan by the faith of Chriſt hath taken occaſion, and ſo deceived, and ruin'd us more deſperately, more univerſally, then by all the Nationall Idolatrous cuſtomes of Heatheniſme he hath been able to do. What the one great error is, what the fundamentall tranſcendent diſtemper that hath had all this inauſpicious influence upon us, may perhaps be

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no great difficulty to discern; Is it not, that Christianity hath been taken, if not with the Atheist for an act, or trick, yet with the Scholastick for a science, a matter of speculation, and so, that he that knows most, that believes most, is the onely sanctified person? Is it not, that of the two sort of things, that belong to another life, the vision, which is peculiar to that state, is by men desired to be anticipated, and acquired here, and the love, and purity which also belongs to it, are taken for impertinent things, that we are not concerned in? Is it not that the factions, and animosities, which are thus begotten in us, against all that are not of our opinions in Religion, are thought to be our duty, and our piety, and all our zeale laid out upon this one head, of hating and condemning of all others, and so the love of many being grown cold, by a naturall influence all kinde of iniquity is increased? If this be not the bottom of the matter, if it have not had the priviledge to engrosse all our sin, and ruine, yet sure it hath been a mighty, and a most pestilent ingredient in it, and I shall venture to guesse but at one more, some wrestings of Scripture to our own destructions, either by undertaking to understand difficult Prophecies of Daniel, and the Revelation, and accommodating them to the feeding of our own passions, complying with our designes, whatsoever they are, (which, next pretending to immediate inspirations and enthusiasmes, and ruling our selves not by the standing rule of Scripture, but by somewhat quite distant from that, whether we call it spirit, or conscience, is the most

infallibly pernicious) *or else by mistaking of some plainer places, and so swallowing, and prepossessing our selves with some doctrines which directly incline to* carnall, *or* spirituall security, *and then insisting more violently on them, then on any other, making them marks of the most spirituall, sanctified men, and so able to excuse those trifles of vicious life, that such pious professors may possibly be guilty of. What these doctrines are, I shall not in this place particularly* define, *but rather labour (by instilling those distant principles which most naturally and directly, and immediately tend to* Christian practice) *to prevent or cure those poysons. This, and nothing but this, was some years since, entirely the design of this ensuing platform, printed at first for some private friends, then without the Authors knowledge made more publike, and being at that second birth a little deformed, it is now restored again to its former state, and by the* explication *of some passages, which were conceived to want it, and the* addition *of some whole parts wished for by many,* viz. *Of exact* justice *in bargaining, of* Usury, *and* going to Law, *of the rest of the* Commandements *of the* Decalogue, *of the* Creed, *and of the* Sacraments, *it is now improved into the bulk, wherein it appears to you:* The Lord remove all prejudices which may hinder the desired effects of it.

H. HAMMOND.

ADDITIONS TO THE PRACTICALL CATECHISME.

In *Page* 113. *Line* 48. after the word [world] adde;

S. *I Acknowledge the reasonable of your collection and interpretation, and ſhall from thence ſuppoſe, that this great rule of* doing as we would be done to, *is the foundation of all* juſtice, *and* mercy, *toward men. Now the latter of theſe you have inſiſted on already in the* Beatitudes, *and therefore I ſhall not importune you again in that matter, but for the firſt, though that be ſuppoſed by Chriſt in his precepts of* mercifulneſſe, *and almeſgiving, and conſequently have been ſuppoſed in your handling them, yet have you not as yet ſpoken ſo diſtinctly of it, but that your more particularly deſcending to it may be uſefull to mee. Pleaſe you therefore to ſatisfie me in theſe few queſtions; firſt, Whether I may make this advantage of this rule, that what ever I ſhall reſolve to bear contentedly from others, I may lawfully doe to them, and ſo that if I would reſolve to be content to ſtand to the injuries another man can doe to me, I may then lawfully injure him?*

C. No man in his right mind can be ſuppoſed ſimply to be willing, that injury ſhould be done unto him, and therefore no man is to do any injury to another; and if any man be as you ſuppoſe him, it is then to be reſolved, that it is for ſome advantage or gain which he deſigns to himſelf thereby: as for example, (that which you ſeem to intimate) that by living by rapine and injuſtice he hopes to get more then he fears to loſe, and then that treacherous contentment is but an artifice of eluding, not of obeying this rule, an invention of ſinning ſecurely, and will be farre from poſſibility of being accepted by God, or by any reaſonable man for an excuſe of his injuſtice; and therefore ſecondly, the interpretation of the rule muſt be (without any ſuch deceit) that I doe nothing to any man, but what I, or any honeſt minded man would be content to have done to him, if it were put to his choice or option; or if you pleaſe to take it more intelligibly, you muſt *never doe that to another*, which if you were that other, you would think to be injuſtice; or again, you muſt never ſeek to advance any *gain* of your own by the *loſſe* or leſſening of another mans.

S. *I receive your anſwer as ſatisfactory to my firſt queſtion, which ſhews me that this rule is not too* looſe; *But then my next and more ſerious queſtion will be, whether it be not too ſtrict? I demand, therefore, May not I endeavour to* gain *to my ſelf by anothers* loſſe?

C. I anſwer poſitively, you may not, for that is the thing forbidden in the laſt Commandement of the Decalogue, as it is explicated in the New Teſtament, ſometimes by *not defrauding*, *Mark* 10.19. (where the word in the originall ſignifies the *depriving* of another, the leſſening of his poſſeſſions;) ſometime by *not deſiring*, or *not luſting*, *Rom.* 13.9. (*i.e.* not deſiring to get from any other man μὴ πλεονεκτήσῃς· οὐκ ἐπιθυμήσεις.

ἐκ ἐπλεονέκτησα.
* As the word is opposed to ἰσότης equality and ἐυσύμβολον ἐν τοῖς συναλλάγμασι just proportion in bargains. *Simpl. in Ar. Phys. f. 1. C.*

man that which is his) somtime by *not coveting*, 2 *Cor.* 12.17. & *Luk.* 12.7. *abstaining from covetousnes*, (where the word signifies a *desire of getting* that which is * *above my portion*,) but especially (as wil appear by comparing the two parallel places, *Mat.* 19.19. with *Mar.* 10.19. by *loving the neighbour as thy self*, which is there clearly set, not as the *great* Precept to contain all the other under it, as in other places it is the sum of the second Table, but as the *particular* importance of the last Commandement. From whence it follows, that it is not lawfull to design the *gaining* of any thing to my self by the diminution or *losse* of another, for that is clearly to *covet his*, (contrary to the duty of contentment with my own) and to *love my self*, and to doe good *to my self* by the hurting of him.

S. *But if I may not thus* gain *by another, this will take away all* buying *and* selling, *especially all* trading, *wherein the tradesman sels* dearer *then he bought, and whose very living is by what he* gains.

C. It will take away all *unjust* dealing in buying and selling, all *Extortion, Monopolies*, forestalling, enhaunsing of merchandise, lying, falsifying, &c. and it is very fit it should doe so, but for honest *ordinary* lawfull gains, such as a man may plentifully and comfortably live by, and such as all men will be well content that all others should make by their trades, as a fit proportionable reward both for their present pains and charge, and for their industry and charge in acquiring such a *skill* or craft, and for the hazard they are subject to, it will not at all lessen them. For it is among all men resolved, that every mans art, and his pains, and the charges and the hazards he is put to, are rateable and may be sold, and that it is profitable to each single man and Common-wealths, that some men of skill and honesty should traffick, and provide those things which are commonly wanted, and make a moderate gain by the selling of them; and the Rule which we are now upon, hath nothing contrary to that; for any man would be content that he that brings him home to his door those things which he wants, & which would cost him much more to provide for himself, should gain one penny in twelve, or the like proportion which the Masters of every trade know to be moderate on both sides, neither too little, nor too much. But if this *moderation* be not observed, if the gain be any thing considerably either lesse or more, then 'tis, that the *rule* is broke.

S. *I conceive that the gaining* too little *will not break the rule, and for the* too much, *I must yet desire more punctuall directions.*

C. 'Tis possible you may be mistaken in the former, not onely because he that sels *too low*, may offend against himself, and his own family, and a man is to love himself, (and not his neighbour onely) but especially because a man may by selling at too low a price, get away the custome from, and consequently *defraud*, and injure all others of the same trade with him; as for example, if ten men in a City may all of them live by their some way of merchandise by the gaining of one penny in every twelve that is sold, it will be possible for one of these men by taking but one half penny in a shilling to get all the custome from the other nine, and so to sell ten times as much as would otherwise be his share, and by that means to get far more by that under-selling, then otherwise he could do, which though it be no injury but advantage to the buyers, is yet the defrauding of all those other Merchants in that City.

S. *I perceive my error, but still conceive that the most ordinary way of offending*

ding is in the excesse, (and indeed that other way was but an artifice tending to the same end by a different way, by gaining too little to gain too much, by losing one penny to get nine, and so an excesse in another kinde also) but, I say, the ordinary way of offending is in the direct excesse, in the gaining too much, or exceeding the rule of moderation; will you now give me some rules to know my duty in that?

C. This one rule will serve your turne, never to endeavour to enhaunce the price of any commodity above the value of it.

S. What way is there to know the value of any thing?

C. That known one, that every thing is valuable for as much as may be sold. *Tanti valet quanti vendi potest.*

S. If that be the rule, the Merchant will be safe enough, for if he sell a thing at never so dearer a rate, it seems it is worth it, because it was (which supposes that it can be) sold for it, and therefore hath not done amisse.

C. You mistake the rule, for unlesse he can sell it at that price again, which he was made to pay, or unlesse he that sold it him, could have sold it to other prudent men at that rate, or unlesse that be the ordinary rate of the commodity, that rule was not observed; for the meaning of it was not, that any thing is valuable, according as any one subtill Merchant can have sold it to any one weak or passionate Chapman, but according to what is the ordinary rate of it when it is sold.

S. But if a man will give me such a sum for a commodity, doe I doe him wrong to take it?

C. If you are a tradesman, whose calling is to furnish those that want with such commodities, you are not to demand more then those moderate gains: and if you demand no more, it cannot be imagined that he will give you more for it; or if voluntarily he will on his own free motion, not onely without any art of yours to raise him to it, but even when you tell him it is worth no more, and you are ready and willing to afford it thus, if I say, he will then in bounty, or voluntarily upon any other fit consideration give you more, it will in that case be perfectly lawfull for you to take it.

S. But what if it be a thing which my calling doth not so engage me to sell, if it be my house, or land, or the like, which I may most lawfully keep, may I not sell that for as great a sum as I can possibly get for it?

C. Though I am not obliged to sell these at any rate, yet if I doe sell them, I must set a moderate rate upon them, and if I sell them to one at a higher rate then either any man will give him again, or then I could have had of others, I shall for the present suppose that it was by one or more of these means that I was enabled to doe it; either first, that the buyer was unskilfull and weak, or secondly, that there was some undiscovered fault or weaknesse in that which I sold, (I mean, which the buyer discerned not) which moved him to be willing to pay that for it, which if he had known those faults, he would not have done: and then that concealment again might be wrought, either 1. by some positive falsity of mine in downright denying it, when I knew it was so; or 2. by my denying it again when I thought really that it was not so, though it were; or 3. by my refusing to answer to any such question about it; or 4. by his not making any such question to me; or else thirdly, that the buyer had some speciall *liking*, or *phansie*, or vehement desire to that possession of mine; or fourthly, that it was more convenient and beneficiall to him then to any man else. And every

one of these circumstances will somewhat vary the case, perhaps it may be worth your pains to see how.

S. *I shall therefore call upon you for your resolution to the severall cases. And* 1. *what is it, if his weaknesse and unskilfulnesse were made use of to get from him an higher price?*

C. It is acknowledged by all that this is cheating, or circumventing, taking advantage of another mans weaknesse, and very neer the guilt of robbing on the high-way, which is but the making use of another mans weaknesse to deprive him of his goods; nay of that grand Piracy so common unto many abroad in the world, when the stronger devour the weaker, upon no other title of right but because they are so, and every man thinks he may lawfully doe whatever he is able to doe, (saying with the Atheist, *wisd.* 2. Our strength is the law of justice, and that which is feeble, is found to be nothing worth) and this is most directly contrary to the first fundamentall rule, for no man would be willing to be so over-reacht, it being, beside the injury, a most contumelious thing to be out-witted, (as to be over-powr'd) and nothing is counted more unsupportable, then such a contumely.

S. *For the second, if there were in the buyer some particular deception proceeding from some concealment of some fault in the commodity; And* 1. *If that concealment were wrought by some* falsity *of the seller in downright* denying *it, then if that were knowingly done, I conceive at first thought of it, that that must needs be a double sin in the seller;* 1. *Of lying.* 2. *Of robbing or cheating the other man of so much of the price, as the contemplation of that fault would have taken off from it, and this is the greatest meannesse in the world, to sacrifice any of my truth to so base a thing as a little gain of money is; but what if his* denying *it was upon an* error *in himself, the fault being unknown to him, (which was the second case of concealment?)*

C. Though that may have excused him from the first guilt, that of a lye, because he spake as much as he knew, and went not against his conscience, yet it is clear that by this means he hath made an immoderate gain (though perhaps against his will) and the other hath lost, having not that for his money which he thought he had bought, and might reasonably be allowed to think so, because he might in prudence think the seller knew (& yet if there were any imprudence in it, the seller ought not to gain by that, the folly of the other being not an ingredient valuable in his commodity, nor giving me any title to his goods, as before) and therefore I shall conclude, that in that case, so much of the price must be paid back again, as came in through that (though involuntary) falsity, and he that doth not think fit so doe so, may well be presumed to have falsified wittingly, for he that hath once erred, will be sorry for his error, and he that is so, will be desirous to redeem it even with some losse, but will never think fit to gain by it, to be the richer for his sin, which yet he must be, if he *restore* not. And if in either of these two cases it be interposed, that it is an old rule that the * buyer must stand to hazards, and consequently must look to himself, which would conclude that the seller is safe in such cases; I answer, that is a rule of law, and accordingly that he may be safe from the penalties of the Law, (which looks not any farther then the outside of the action, as it is a contract legally past, and cannot possibly dive into the secrets of conscience, nor consequently punish what it

* *Caveat emptor.*

is

is not presumed able to see) but then shall not he therefore be safe from God, who looks to the heart; and besides, if all other laws should allow such liberty, and free not only in the Court, but from obligation of conscience, as far as concerns that law, *i. e.* not command such strictnesse to the buyer, yet *Christ* may be allowed to improve *laws*, even the *Civill, Imperiall*, and the *Municipall English*, as well as the *Naturall* and *Mosaicall law*; and I shall here suppose him to have done it, by this rule of doing as I would be done to, which certainly comes home to these cases, no man being supposed willing to be cheated by anothers falsity, whether voluntary or involuntary, or if he be content to forgive it, when he knows 'twas involuntary, yet will not he be pleased that he should suffer, or pay for the others error. This same answer may also be given to (that which is the onely second thing, which I conceive may make this resolution of the case to be thought too severe, *viz.*) the *common*, if not universall *custome* of men to do otherwise. For sure there is no prescribing against Christs rule, if former lawes might be heightned by Christ, and so former permissions evacuated, then sure former *customes*, be they never so universall or popular, may well be superseded by so great a presence as of Christ, who among other things came to redeem us from this error, (and to stir us up on the other side to oppose it the more because it was a popular one, being by that very consideration evidenced to bee a part of the *world*, which in our baptisme we abjured) and to shew us that abundance was not so precious a thing, but that a little well gotten, were as much, nay a far greater wealth, richer matter of content in this life, then all the vastest treasures, or revenues; and I pray mark how powerfully Christ hath delivered this, as an aphorism, to perswade any prudent man to *abstain from covetousnesse, Luk.* 12.15. (the word signifies *desire* or endeavour to *get more* then what belongs to one, the contrary to contentment with the present estate what ever it is) because saith he, *the life that any man hath by his possessions* (be it life it self, or cheerfulnesse and felicity in life) *consists not in having superfluity*, he that hath enough, (and that may be had without *coveting*, without *gaining* by another mans *losse*, by *ordinary moderate* gains) is as happy even for this world (if there were never another) as he that hath the greatest *abundance* of *superfluity*; for the very nature of those words tell us, that that is needlesse, (so abundant, and superfluous signifies) and then what is it but burthen, that we gain by it?

ἀπὸ πλεονεξίας.

ἡ ζωὴ αὐτοῦ ἐκ τῶν ὑπαρχόντων αὐτοῦ οὐκ ἐν τῷ περισσεύειν τινί ἐστιν.

S. *You have by this superaddition to your answer, made that doctrine which did begin to seem a little strict, appear now most perfectly reasonable, and I hope it shall render me the more capable of what you shall further adde to the other cases. To proceed then, what if that* deception *proceeding still from* concealment, *that* concealment *were by the sellers* refusing *to answer to any such* question *concerning any such fault, or defect in the commodity?*

C. That *refusing* to answer, must in all likelihood be insidious, and on design to gain more then was due, and that is very grosse, though there be not the lye, there is every thing else that was in either part of the last case, and must be condemned accordingly.

S. *But what if it was by the buyers not making any such question?*

C. Even then the lawes of justice as they were known even to naturall men, would decry it, as unjust in him that sels, in case he knew ought by the commodity, which he could beleeve did really, or would in the buyers opinion (if it

were known) lessen the value of it, for then it is clear, that man means to make advantage of that *concealment*, and receives somewhat for that which is really nothing, and by him known to be so, though for *covetousnesse* he *conceal* it. This case to this purpose hath been put by a * naturall man before Christs time, in this form; There was a famine in one City built on the sea side, whereupon the Inhabitants of another hearing of it, provided to send out a Fleet laden with corn to relieve them, which consisting of ten or eleven, and being all prepared, one ship gets out a day before the rest, and comes to the Haven, and straight sels the burthen of corn at what rate was demanded, and that being done, the whole Fleet comes in, and so fully furnishes the City, that it was sold at an ordinary price, perhaps but the third part of the rate, for which the first ship had sold. The case being argued in behalf of the owner of that ship, and all the fairer circumstances being considered, (as that they of the City never asked him whether there were more ships a comming, nor stayed to beat the price with him, but gave willingly what he demanded) the resolution is at last, that this was an *indirect action*, & that this artifice of his was meerly designed to gain from the Citizens that which he had no right to, & which they would not have given, had they known that which he knew, and none but he could tell them: and what (saith he) did that man get by this? forsooth a little money, and was counted a knave, encreased his treasure, and lost his reputation; and that he conceives sufficient to fright any from the like. And sure if Christs command may not prevail with us as much as sense of honour among them, or if that bee counted honourable now, which was infamous and reproachfull then, if now it be a creditable thing to circumvent, and cheat my fellow-Christian, to grow rich by tricks and artifices, when *Socrates* an honest Heathen would venture a martyrdome in *Athens* to beat down these and the like vicious customes among his Countrymen, and resolve that such a death was better then any kind of life: then sure Christianity is ill bestowed on us, wee have little considered that hee came to make us more like doves, not more like serpents, more just, not more cunning; more upright, sincere, unconcerned, despisers of the world, not more shrewd deceitfull adorers of it then Jews or Heathens had been before.

* *Cicero de Offic.*

S. *Will you proceed then to the third case? Suppose the buyer have a great liking to my commodity, a vehement desire to buy it, may I not then make him pay dearer for it then otherwise 'twas worth?*

S. His *phansie* addes no reall worth to the thing, onely 'tis true, that it may be more gratefull, more satisfactory to him, then otherwise it would be, and that I confesse is a benefit to him, and if I have really the same phansie to it, or some degree of it, I may value that; and upon these two conditions, (1. That for my phansie I doe really prize it at that rate that I demand, and I would not to any other man part with it under: 2. That I deal openly with the buyer, tell him what I conceive is the reall worth, and what my phansie or speciall liking hath set more upon it) I doubt not but I may demand, and receive a valuable price for it, rating my phansie at so much as I really value it; wherin I must be very carefull that I do not deceive my self, and pretend phansie when I mean covetousnesse. But then 2. if I cannot truly say this, if it be onely that the buyer is delighted with it, phansies it, not I, then sure it will be worth remembring, that Christian charity, of which Christian justice must be always thought to have some mixture,

mixture, requires me to doe that kindneſſe (be it that which is profitable, or only that which is gratefull) to any fellow-Chriſtian which I can doe without any detriment to my ſelf, and ſo *doe good to all men without hoping to receive any advantage to my ſelf by ſo doing*, Luke 6.35. which yet if the buyers gratitude make him acknowledge, and repay with ſome good other turn, the ſeller may lawfully receive it. μηδὲν ἀπελπίζοντες.

S. *The laſt caſe is, If it be more* convenient *to him that buyes, then to any man elſe, and ſo more* beneficiall *alſo, what think you of that?*

C. I doubt not but *convenience* is a *valuable* thing, and that that may be far more *convenient* to one, then to another, and that there is no reaſon but that he, to whom it is more convenient, ſhould value it higher then any other, and if it be rated by the ſeller but according to this proportion, ſo much *dearer* to him then to another, as it will be more *beneficiall* to him, and this be made *clear* to him, and openly *proteſt*, if he upon that reaſon of the reall *benefit* which the convenience brings him, and not onely upon phanſie again, be truly content to give ſo much for it, 'tis lawfull for the ſeller ſo to rate it to him. And yet becauſe that *convenience* was not the ſame to him, that it is to the buyer, (by which means it fals out, that he ſhall be paid, as much, as to him 'twas worth, though he receive nothing for that caſuall advantage to that other) it may very well become the ſeller to ſhew kindneſſe, and friendlineſſe in this matter alſo, as before, though I cannot ſay he is unjuſt if he doe not; There being this difference betwixt this and the former caſe, that there the *phanſie* of anothers, was not ſo reaſonably *valuable*, as here the ſuppoſed *convenience* is, becauſe this will bring him in ſome *reall gain*, that onely an *imaginary* one; All that I ſhall binde you to in this particular (becauſe to make the buyer pay more for the convenience then otherwiſe I would have ſold it for, is the niceſt, and that, which if it be not, is yet the neareſt being unlawfull) is to deal as openly and clearely as you can with the buyer, and by reaſonable arguments ſatisfie his reaſon, that 'tis reaſonable for him to pay more for this then another, becauſe it will bee more advantagious really to him, then to any; and that you may be ſure that your covetouſneſſe deceive you not in this matter of ſome ſcruple and difficulty, (as 'tis eaſieſt to ſlip and fall for him that ſtands on a narrow place, and eaſier yet for him that hath a weight on one ſide, and ſuch is covetouſneſſe) you may doe well to put that (whatever it is) that that man gives, more then another would give, into the *Corban* or poor mans purſe, that ſo what is gained by that * happy bargain, having more of Gods bleſſing in it then ordinary, ſhould yeeld God this acknowledgement by enriching his poor children. * εὐσία. 1 Cor. 16.2.

S. *But can you allow me no greater liberty then this in buying and ſelling? And if you doe not, will this be agreeable with publick weal? Beſides, if you impoſe theſe ſtrict rules of indifference on the ſeller, you muſt doe the like on the buyer too, and if he by any indirect means have over-reacht me, he is bound to as much reſtitution, as I ſhould have been.*

C. I make no queſtion but the ſame exactneſſe is required of one as of the other; and I ſhall think it very neceſſary that all the rules that have here been ſet the ſeller, ſhall be matter of obligation alſo to the buyer, ſo far as belongs to him, *i. e.* as far as the rule of doing as he would be done to, doth belong to him: But for any farther liberty to either, you muſt not expect it from Chriſt, who

will think you rich enough, and happy enough, (even beyond the most laden worldling, that mule under a burthen, not a treasure of gold, to gall, but not to bless him) if you have good food and raiment, and contentment with it. And for the concernments of the *Common-wealth* in this matter; first, 'tis clear that if the practice of these rules should prove inconvenient to any Common-wealth, as now it stands, this might rather be imputed to the generality of the contrary custome, which will not without some difficulty, and perhaps present *incommodation* be *changed*: and the same might also be observed of most other sins which have had the luck to become customary. But then secondly, for the new constituting of a Common-wealth, and so likewise for the prudent well-weighed reforming of any vice in the old, it will be found most true, that the rules that Christ hath set, if they were embraced, would be universally most gainfull; or if they did hinder some particular advantages either of some man, or society of men, this would be repaired by other more valuable benefits; More especially these rules would keep the world most quiet, and so most worth living in; and on the contrary the desiring more then this, is it, that makes the world such a Stage or Theatre of none but Wrestlers and Fencers, each labouring to supplant and wound the other, till at last the world is become but a kinde of Hospitall of poor and maim'd, every man undoing himself, and his neighbour too, by desiring to be richer then he. And beside you may consider that the wealth of this world being Gods (onely Gods) peculiar in his hand to dispose to whom he please, and his blessing more gainfull to us then our own crafts, it is not likely that he will deny it to them, that use and depend on his rules in acquiring it, or give it to those that set themselves against him, that *will be rich in spight of him*: or if he doe, this is an infallible argument, that riches are not the greatest blessings, for then those whom God best loves, would have most of them.

ὁι βελόμενοι πλουτεῖν.

S. *But the reason why I said these rules were inconvenient to Common-weales, was, because they would hinder merchandize, and the reason for that again was somewhat else, viz. because the hazards peculiar to Merchants are so great, that if they have not leave to make use of such advantages as you have spoken of, and seemed to deny them, they will not be able to subsist at all.*

C. You must know that all Merchants are (in passing a judgement what is moderate and lawfull gain) supposed to take into consideration those hazards that you speak of, those, I mean, that are universally annext to their trade, and so are all men of all other callings also; and therefore when I speak of a lawfull moderate gain, you must know, that I count that but a moderate gain, which sufficiently provides for hazards, nay which takes in farther the consideration of all other things (which before I named to you, and) which are fit to be considered, the charges and pains they are at, &c. the rate that may be set upon their craft or skill, and that heightned more and more according to the difficulty of acquiring it, and the usefulnesse when 'tis acquired. Nay when the *skill* is in such matters, or in that kinde, that it brings in some reall commodity to others without their doing, or paying any thing toward it, it will bee more reasonable for those men in these respects, to *value* their *trades* or *crafts* very high, and to expect great gains by them, because what comes in to them is supposed to be taken away from no body, but withall to bring some advantage to others without any detriment, or hazard to them: But then all this being supposed to be already

provi-

provided for in the severall rules, that the honest intelligent men of every Trade set themselves, it will not be reason that the same considerations of *hazards*, &c. shall be taken in again to heighten the *gains* yet higher, nor indeed may particular extraordinary losses be excuses to any man for so doing, for those whosoever they are, were contained in the former mentioned hazards, and every man must resolve to bear his lot, be it worse or better, with patience, or if he be impoverisht by such heavy accidents it will be fitter to seek a subsistence by a Briefe, or demand of mens charities, then by enhaunsing the price of what is left, no misadventure being excuse for me to be unjust: And because I now have mentioned mens charity, as a lawfull relief for him who cannot thrive by lawfull trading, I shall also add, That if by helping any man to a good penny worth, or selling upon bare moderate gains, the buyer think fit to reward my justice and diligence with some reward above the price he pays, (which may be very Christian for him to doe in this case, if 'twere but to encourage upright dealing) there will bee no need to make scruple of receiving what is so freely given; but to grow rich by that which is fetcht out of anothers throat, extorted and forced from him, will never tend much to the comfort, or reputation of any man, nor have much reason to hope for any blessing from heaven upon it.

S. *You have now been sufficiently detained by a view of this rule, as it looks on acts of justice betwixt men; and for the other branch, the extent of it to acts of mercy, I told you I should not expect that to be again repeated to me. Only in stead of it, I shall take leave to put you in minde of one thing which may perhaps cost you some time, and yet belonging directly to this matter of just dealing betwixt man and man; I cannot but think it seasonable for me to demand, and for you to give your judgement of it.*

C. What is that?

S. *The known famous businesse of Vsury, of which there are various and distinct opinions, and perhaps the reasons given for any of them not very satisfactory; I shall expect your opinion of it.*

C. You shall have it as clearly and briefly as I can: And first I must tell you that the businesse of Usury is not so clearly stated in the New Testament (and for that among the Jews in the Old, it is both obscure and only to a fellow Jew, so belongs not unto Christians, who are not obliged by their Judiciall Laws any farther then the equity of them is imitable by us) as that I can set strict and certain Laws to all any mans actions from thence, which you will beleeve me when I tell you the one onely ground of objection I have against Usury from the New Testament. It is from an observation which I made in comparing the Hebrew with the Septuagints Interpretation of the Book of *Nehemiah*; In which generally the phrase which we render to exact Usury is rendred by the Greek, to exact, simply without any substantive added to it, and so the Greek Noun for requiring, or exacting signifies there a requiring of use; from whence knowing what sympathy or concent there is between the Greek of the New Testament, and the Translation of the Old: I presently thought that that place of the Gospel, *Luke* 6. 30. might be explained, where Christ speaking of acts of mercy, giving to every one that asketh, he addeth, in our translating, And from him that taketh away thy goods, ask them not again; where I conceive the most proper and commodious sense, and that which will be most agreeable to the context

משא
נשא
Vsuram exigentes απαιτειν απαιτησιν.

ὁ ἀπὸ τῶν ἀγαθῶν σου μὴ ἀπαίτει.

context concerning giving will be this. *From him that receiveth*, (not taketh by force, but all one with the word which we render *receiving*) by way of loan any of thy goods, *require no usury* (according to that notion in *Nehemiah*, of requiring, or for exacting of usury) of him. Which being, as I said, joyn'd with *giving to them that ask*, denoteth a work of *mercy*, as indeed *lending* is a prime way of mercy, The *good man is mercifull and lendeth*, and many the like; And I remember a most excellent obliging *Roman* exercised himselfe especially in this kinde of mercy, lending and strictly requiring the paiment on the day. And *Cornelius Nepos* saith, he did more good that way, then by giving he could have done; teaching men to be thrifty and laborious, whereas giving or suffering them not to repay would have made them sluggish and beggers: which being supposed it will follow, that this of not requiring of use, being an act of mercy, must, I conceive, be extended no farther, then the former precept of giving was to be extended. Now though the words are in an unlimited latitude, Give to every one that asketh, yet ordinary prudence will interpret them so, that if a *covetous* rich man ask of me I am not bound to give to him, but only to him whose wants set him on asking. And so consequently in like manner the prohibition or forbidding to exact, take, or *require use of him that borrows*, belongs not again to the poor or mean Creditor when a rich man borrows of him, but onely when the rich lends to the poor man, to whom a free loane is a seasonable mercy. From whence as I should conclude without any demur, yet when I lend a poor man, I must not require use, (any more then I must deny alms to him that wants it, when I have it to spare) so I cannot conclude it unlawfull from hence to receive from a rich man (I mean who wants not that almes) what interest or encrease hee is willing to give me, which is I suppose the question resolved. All I conceive necessary to be added by way of caution is, First, that I take care, that such lending to the rich doe not disable me from assisting the poor. Secondly, that I am (as far as morally I can be) sure, that he who pays me this use is able to doe it, without eating out, or hurting himself, but that he makes greater gain of it by trading or the like. Thirdly, that it be not so done, as that it may bring reproach or censure of worldly mindednesse, or illiberality upon me, (especially if I bee a Clergy man, for by the Canons of Ancient Councels they are forbidden many things of this nature which were permitted others) much more that it be not an act of a covetous minde, but onely a way of subsisting on that small portion my Friends have left me.

λαβόντος.

μὴ ἀπαίτει.

Pomponius Atticus.

In vitâ Pom. Attici.

S. *But what must I doe, in case the person to whom I thus lent upon use, (and in so doing observed, as well as I could, the second caution, conceived him very probable to make gain by that loan) either by misadventure, or by his own neglects lose by my loan, or be eaten out by paying me interest?*

C. I answer, that in that case it is the safest course to forbear the interest, and in matters of this nature, I conceive it is my duty to take the safest course, and the thinking my self obliged to doe so, will make me more circumspect, then perhaps otherwise I should be, in examining the condition of the person, (of whom I adventure to take use) and being as sure as I can, that I take it not from any, that could need my charity, *i.e.* my lending without use. In all this you must not think that I am so positive as in other things I have been; but onely that I set you down my opinion, and the grounds on which I build it, and shall

shall expect your assent no farther then my grounds convince you. For the truth is, after all this which I have said upon that ground, from that passage of Saint *Luke* so interpreted, I must confesse that the word may signifie somewhat else, *viz.* to exact or require back the loan (when it is lent without use) for so the word to require back that which is lent (contrary to release) is rendred, *Deut.* 15.2. & 3. and so *Wisd.* 15.8. and *Ecclus.* 20. 15. the Greek word is used for calling back a loan, and so indeed the word more * usuall is to lend simply, as well as to lend upon use: And then the meaning of the verse in *Luke* will bee, that as I must give to him that asketh, so of him that borroweth of me, I must not exact repayment, when he is not (through poverty) able to doe it, (for that were an act of oppression, or very contrary to charity, and therefore *Isay* 9.4. the word signifies *oppressors*, and *Ecclus.* 20.15. it is set down as the character of an *illiberall fool*, [*To day he lendeth, and to morrow he asketh again.*] And if this be the sense, it will be still pertinent to the businesse of liberality or charity in *giving* and *lending*, and so no farther belong to the matter of *usury*, then by analogy may be inferred from thence, *viz.* That if from a poor man I must not hasten or exact the repayment of his debt, but continue the loan to him as long as his distresse requires, then surely I must not sell that loan, *i. e.* take use of him But this still to belong onely to the rich man lending to the poor; As for the care of the rich mans lending to the rich, as there hath appeared nothing in either of these interpretations which will require it, or if he doe, which will prohibit the taking interest of him, (and there is as little to that purpose in a third possible interpretation of the words according to the sound of our English, of not requiring the legall fourefold of him that hath robb'd me, which is no very improbable sense of the words, if we would measure them by humane Authours; but then belongs not to usury at all, unlesse that requiring the legall fourefold of the thief, will also by analogy with the former part of the verse be restrained onely to the case of the poor, not rich thief, that by necessity is enforced to take away ought from thee) so doe I not know any other so much as colour of Text in the New Testament, which forbids it, nor indeed reason, nor analogy, either from that great rule in hand, of *doing as I would be done to*, (for if I were a rich man, I would in case of *convenience*, or advantage that a loan would probably bring in to me, be willing to pay use for it) or of *loving my neighbour as my self*; nor consequently can I yet affirm it unlawfull, still supposing that the cautions which I mentioned be observed uprightly.

* δανείζειν.

ἀπαιτοῦντες.

Vid. anon. Scholiast. in Ar. Rhet. L. 1 fo. 26. lin. 20.
ὁ νόμος διορίζεται, τὴν κλεπτὴν ἁλόντα ἀπαιτεῖν εἰς τὸ τετραπλάσιον, ὁ δὲ ὀπτεικὴς διορίζεται ἀπαιτεῖν εἰς τὸ διπλοῦν.

S. *I shall rest in the present directions, and draw you on no farther in this businesse of justice, because I conceive the prime thing designed in the rule on which we have built these discourses, is indeed that duty of mercifulnesse.*

C. It is so, for in this sense it will best agree, &c.

In *Page* 115. *line ult.* after the word [*Scribes*] adde;

Lib. V.

Of the Creed.

S. *HAving profited somewhat by your advertisements in that part of knowledge which is most usefull to me, I shall endeavour to give you some account of my proficiency, though it be but in taking notice of my farther wants, (which till you thus opened mine eyes I discerned not) and desiring your help to assist me yet farther, to discern what influence on my life or practice may be had from those very* Articles of my Creed, *which you supposed me to have learnt in my Catechisme; but having no otherwise learnt them to say by rote, and perhaps to understand the words of them, though I had formerly contented my selfe with that superficiall knowledge, and thought that to be all that was required of me, yet I have now altered my opinion, and by the tastes you have given me, finde my appetite raised to receive what, in order to* practice, *you shall please to teach me from thence, being strongly perswaded, that the bare* speculative *knowledge of those doctrines sunk no farther then into my* brain, *will avail but little to my salvation.*

C. You have made a right conjecture, and will be confirmed in it, when in your conversing with holy writings, especially those of the Apostles in their Epistles, you observe how the *Articles* of our *Creed*, are seldome, or never mentioned, but as obligations, and pledges of our amendment of *life*, Christs *death*, of our *mortification*; his *resurrection*, of our new *life*, *&c.* I shall therefore bee perswaded by you to proceed a while on this theam, insisting onely (unlesse it be in passage) on that which is *practicall.*

Of Beleef.

S. *Be pleased then to set out on this journey, and first to tell me once for all, what is the full importance of the word* [Beleeve.]

C. To [*beleeve*] is, as many other in Scripture, a *pregnant* word, contains under it all that is, or should be consequent to it. To *know* 'signifies in Scripture, not onely what the word sounds, but also to *love*, and to *doe*, *knowing* of God is the whole *service* of God; and so proportionably to *beleeve*. And in brief to resolve it, it hath two parts, a *speculative*, and a *practicall*; the one but of a piece, the other of the whole heart; or if you will, the one in the *brain*, the other in the *heart*, and this latter superadded to the former, it seems is it, that alone is likely to stand us in stead, *Rom.* 10. 9. *If thou shalt confesse with thy mouth the Lord Jesus, and shalt beleeve in thy heart that God hath raised him from the dead, thou shalt be saved.*

S. *what doe you mean by a* speculative beleef?

C. An *assent*, or acknowledgement of the *truth* of any thing affirmed in the Word of God, as to acknowledge, and assent to this truth, that there is a *God*, that he is our *Father*, &c. that he sent his *onely eternall Son* into the world to be *born* of a *Virgin*, &c.

S. *what is the* practicall *beleef, or that of the* heart?

C. The *heart* is the principle of *practice*, (as appears, *Deut.* 30. 14. [*My word is in thy heart that thou mayest doe it*] and *v.* 16. *to keep his Commandements, &c*) and that by analogy with a ground in nature, the *heart* being there the principle of life, and motion, and moving always, (to which *Solomon* oft alludeth) digesting

sting and applying every thing that comes into it, to that end of *action*, of *ordering*, and *directing* our *wils*, and so our *lives* accordingly; and so the *beleef* in the *heart* contains in it in generall all kind of *practicall* Christian *vertues*, peculiarly those that according to the nature of the object *beleeved*, and the severall considerations of it, are most proper to be produced, or exercised. Thus to *beleeve* there is a *God*, is to live, and behave my self in a godly manner, and so signifies *piety*; to beleeve he is maker of all things, is to *commit our souls to him in well doing, as to a faithfull Creator*; 1 Pet. 4. 19. to *beleeve* he is a *Father*, is to *love* him with a *filiall* love; to *fear* him with a *filiall* fear, to *honour* him as a *son* his *father*; *Mal.* 1. 6. to *obey* him with a *filiall* obedience, to trust in him, to depend on him, as children on *fathers*, for all things needfull to our souls or bodies. And this you are proportionably to apply to all the severals in our *Creed*, or objects of our beleef.

S. *But is there not some peculiar notation in the phrase* [Beleeve in]? *is not that more then to* beleeve?

C. Some subtill wits have observed such a distinction between *beleeving God, beleeving in God*, and *beleeving on God*, but it is not sure that the Word of God hath owned any such distinction or constant difference between them, taking indeed all these *promiscuously*, and meaning oft times the same thing by all of them. The distinction which I gave you, will I conceive doe the same work, for which the *School-men* designed this other, and the severall notions of *beleeving* in Scripture will be most properly referred to the severals mentioned, either a *speculative beleeving*, as in the Devill, and wicked professors, or a *practicall* in all Saints, and that differenced again according to the notion, wherein the object is considered, as even now was specified; sometimes a *terrifying assent*, or an assent accompanied with fear, when it looks on the *threats*, *Heb.* 11. 7. by *faith* Noah *moved with fear, &c.* sometimes an obediential *assent*, when it looks on the *commands*, *Ps.* 119. 66. *I have beleeved thy commandements*; sometimes a fiduciall *assent*, when on the *promises* of the *Gospel*; *thy word wherein thou hast caused me to put my trust*, *Psal.* 119. 49.

πῶς δεῖν, ἐν τῷ θεῷ, εἰς τὸν θεὸν, ἐπὶ τὸν θεόν.

S. *I conceive my self to understand the notion you have given me of* beleeving, *and shall labour to apply it carefully to all that follows. You may please now to proceed to the severall parts or objects of our* beleef. *what then is the* speculative beleef of God?

C. The firm undoubted acknowledgement, 1. That there is a God. 2. That there is but *one God*.

Of beleeving in God.

S, *what is it to* acknowledge *him to be* God?

C. To *acknowledge* him in his *essence*, and in his *attributes*. In his *essence*, that he is the *eternall, immortall, immutable, invisible, incomprehensible glorious being, giving beeing to all, but himself receiving from none*, the beeing of beeings, the [*which was, and is, and shall be*] the Lord *Jehovah*. In his attributes of infinite *goodnesse*, & *mercy*, and *veracity*, and *wisdome*, and *providence*, and *power*, and *all-sufficiency*, his *creating*, *preserving*, and just *governing*, and *dispensing* of all things; all which together, make up the severals contained in that which follows in the *Creed*, [*In God the Father Almighty, maker of heaven and earth.*]

S. *I shall not trouble you to* prove *all, or any of these particulars to me, because you say they are matter of* beleefe, *which although they have grounds in nature,*

which also would be means of proving *every of them, yet shall they by me be received without that kinde of argument, being more willing to* beleeve, *then to* dispute, *what from the Scripture the* Apostles, *and the ensuing* Universall Church *of God hath thought fit to comprise in those* Articles; *all that I shall now demand of you, is that direction, how these severals which you have now named, may be reduced to those words of the* Creed?

C. Those of his *essence*, to the word [*God*] whose name proper to him from all others is [*Jehovah*] which includes [*beeing*] and *giving of beeing*, *immortall*, *immutable*, and by consequence from them *invisible*, *incomprehensible* and *glorious*. All which being unexpressible by any *positive* definition, is best described by (those which I gave you, which are most of them) *negative* epithets. Those of his *attributes* to that and to the following words; that of his infinite *goodnesse*, and *mercy*, and *providence*, to his title of *Father*; that of his *veracity*, both to his being *God*, who in his nature hath by all men (even Heathens) been conceived free from lying, [*Let God be true, and every man a lyer*] (absolute veracity belonging to no creature but onely to *God*) and to his name *Jehovah*, which is set in *Exodus* to note his constancy in *performing of promises*, his *establishing his covenant*, *Exod.* 6. 3. and also to the word [*beleeve*] which supposes *God* the great object of our *beleef*, and so true in all his affirmations; that of his *wisdome*, and *power*, and *all-sufficiency*, his *creating*, and *preserving* of all, to his title of *maker of heaven and earth*, in which all those severals are expresst; the word [*maker*] containing under it, not onely the *beginning*, but *continuance* of all *beeing*, the *disposall*, wherein the *wisdome* was shewed, the *strangenesse* of the *composure* first, and since of *daily productions*, both *ordinary* and *extraordinary*, wherein the *power*, the *sustaining*, wherein the *all-sufficiency*, and in all together the *creating* and *preserving*. As for that of his just *governing* and *dispensing* of all things, that belongs most peculiarly to the word * which we render *Almighty*, but signifies peculiarly his being *Governor*, *ruler* of all things, which being added to the word *Father*, signifies that eminent naturall right, that belongs to all *fathers*, *paternall dominion*, the root of all *power* and *government* among men, and being in a *transcendent* manner applyed to *God*, the *transcendent Father*, contains under it all manner of *dominion* over the creature. This title indeed contains his *Almightinesse*, and infinity of *power* over all his subjects, but withall superaddes that other relation of a *King*, and *Lord* over them. To all which, may be added his *Omnipresence*, and *Omniscience*, of which his very deity and infinity, creating and governing all these are a ground, and the evident daily foot-steps of the former in the whole creation; and his delivering, and exact fulfilling of *prophesies* (wherein God hath oft foretold future contingent words and actions of men, of which being many times evill and sinfull, (as particularly the words of the by-standers at the Crosse against Christ, punctually foretold, *Psal.* 22. 8.) hee could not be the *author* or *designer*) are sure and manifest proofs and testimonies of them.

* παντοκράτωρ παντων κρατων, that hath dominion over all, *Hesych.* παντοκρατορία παντοδυναμία. *Phavor.*

S *what now is the* practicall *part of this* beleef *of God?*

C. The *influence* that each of these *assents* is apt to have upon our *lives*, (there being a *practicall* as well as *speculative Atheisme*) the living like those that in earnest beleeve all this, and that is in effect the *practice* of all those duties which the Church-Catechisme told you, were contained in the first Commandement, which

which you will remember to have been *Faith*, *Hope*, *Love*, *Fear*, *Trust*, *Honour*, *worship*, *Prayer*, and *Thankesgiving* to him; That all these are the uses and duties of the first part of the Creed, will be eahly discerned, if you but apply them to the severals in Gods *essence*, and *attributes* before mentioned. His *veracity* is the ground of our *Faith*, and he that cordially is perswaded of that, cannot chuse but beleeve in him, *Heb.*11.11. The same again when his promise hath intervened, being backt with his *Omnipotence*, is the ground of our *hope*, and he that knows God hath promised, and resolves that he can neither *lie*, nor be *over-powerd* with difficulties, will *hope* on him even in the midst of all temptations to the contrary: And so again the word [*Father*] implying his preparing for us an *inheritance*, 1 *Pet.*1.4. His glorious *excellence*, and after that his *paternall goodnesse* and *mercy* to us, in feeding us, and disposing all, even the saddest accidents to our greatest good, is a sufficient motive and ground of *Love*: His *Omnipotence*, and his *Justice*, & again *paternall* relation to us, is our ground of *fear*: His *all-sufficiency*, (and the *eternity* that is peculiar to him when all other things are so frail and mutable) of our *trust*, and dependence on him, and him onely; His *Regall* power, of our *honour*; His very *Deity*, of our *worship*: and his *Goodnesse*, and *all-sufficience*, and *providence*, and *wisdome*, of *prayer*, and *praises*, of all our petitions and thanksgivings.

S. *The good God of heaven and earth so fill my heart with a sense of his* infinite attributes, *and the short fading temporary* emptinesse, *and* nothingnesse *of all creatures, that I may with a sincere heart, and ardent affections* love, fear, obey, worship, and depend on him.

I perceive you have by this means taught me one most usefull truth of practicall *divinity (which may well have an influence on all my life after, and fortifie mee against the dangerous mistakes either of the* Solifidian, *or the* Fiduciary) *that I must not be thought to say the first* article *of my* Creed *in earnest, unlesse my heart bee possest sincerely with the* power, *and my life go on uniformly in the practice of all these Christian vertues. Will you now proceed to the next Articles?*

C. I will.

S. *That of* Jesus Christ *(which is next) so farre as those* pregnant *rich titles of the* Son of God *do import, you have formerly opened to me, and in effect, what 'tis to* beleeve in Jesus Christ, *both to acknowledge the truth of what the New Testament saith of his designation to those three great* Offices, *which denominated him Christ, or anointed, and were the means by which he wrought our salvation, and so became* Jesus, *and also to make our vitall acknowledgements of all these,* depending *and* relying *on this alone-*Saviour, *and by repentance, and new life, making our selves capable of the salvation, wrought* conditionally *by him,* loving, *and* hoping *on him; so again receiving his* kingdome *into our hearts, and making those other particular returnes mentioned in that* * *former discourse, to which I refer you.*

* *L.*1. Of the Offices of Christ.

The other passages and articles concerning Christ *are so plain and intelligible, that I will not trouble you to interpret them one after another, but content my self with what in generall you will observe to me of them.*

C. This I shall wish you to observe, that all those articles of Christ, are by our Catechisme brought into this one summary, that Jesus Christ redeemed me and all mankinde, (and that not onely from the guilt of sin, but in S. *Peters* interpretation

tation *from* our *vain conversation, i.e.* heathenish wicked living,) which is in effect that the one great necessary to be known of him is, that he was *born, crucified, continued* under the power of *death, rose again, ascended* to, and now *sits at the right hand of God*, and shall again *come to judge the world*; all, and each of these on purpose to work *redemption* for mankind, which if it be faithfully *beleeved*, and applyed to the regulating and *reforming* of our *lives*, it will doubtlesse be sufficient to the salvation of any, who is not able to attain to the understanding of many other *difficulties*: Thus doth S. *Paul* resolve to know nothing among his *Corinthians* but *Jesus Christ*, and him crucified, 1 *Cor.*2.2. (under which head it seems the reprehending of all their *carnall sins*, *c.*3.1. *&c.* of *incest*, *c.*5.1. *contentiousnesse*, *c.*6. *&c.* comes in very pertinently, each of those being *oppositions* to *the crucified Saviour, who died for us, that he might purifie us, and that we might die unto sin*) & *Rom.*10.9. pronounces that *he that beleeves in the heart that God hath raised Jesus from the dead* (and that we told you containes our *rising from dead works by the power of that same Spirit*) *shall be saved.* So 1 *Joh.*5.1. *Every one that beleeveth that Jesus is the Christ*, (and piously submits to those Offices of his) *is born of God*; and *c.*4.2. and *every Spirit that confesses Jesus to be come in the flesh, is of God*, (if that place be taken in the full extent of the words, and not, as indeed the *context* restrains it, to the *Spirit of Prophecy*) because all Christianity depends on that one *beleef*, if it be *cordiall*; which beside the great practicall doctrines which the severall articles will furnish us with, will in the grosse read us a lecture of a most soveraign *charity*, not to condemn, or remove from our *Communion* any *Christian* that shall joyne with us in the acknowledgement of these, and those other few *necessaries*, and *live* conscionably according to this profession, all other lesse necessary truths, though precious in their kinde, being not so valuable as *Christian charity*, and *peace*, and *communion* with all who are fellow-members of our Christ.

S. *I shal labour to possesse my heart with this* charitable *lesson, but you mentioned some great practicall doctrines which the severall articles would furnish us with, which be they?*

C. 1. From the *birth of Christ*, to recount the infinite dignation and bounty of our God, that to *redeem* us from the thraldome which our owne sinnes had brought upon us, not onely *submitted* himself to all diminutions, and meannesses, and at last *mortality* of our flesh, but came into the world on no other errant, but for this very purpose, that *he might die for us*, *Heb.*2 14. and *Joh.*12.27. Secondly, from the same again, and necessity of it to our *redemption*, to consider the *justice* first, then *necessity* of our *new birth*, or *regeneration*, *justice* by way of retribution, that if he would for our salvation be born in our flesh of a woman, we should in any reason be born anew in the spirit, or of God, and then *necessity* resolving that as if he had not been thus born, so *if we be not born again, we shall in no wise enter into the kingdome of heaven.* Thirdly, from the manner of his *conception and birth*, to learn the manner of his *second birth* in our hearts; 1. That as our humane flesh could no way deserve, or by so much as any congruity expect that Christ should assume it, or be born in it; so could not our souls deserve or expect that Christ should thus spiritually be born in us. 2. As his conception was wrought by the *over-shadowing of the holy Ghost*, so no conception of Christ in our hearts is to be had without it. 3. We must prepare Virgin hearts for *Christ*

so

to be *born* in, and that *holy Ghoſt* to *overſhadow*; by *virgin hearts*, meaning no abſolute ſinleſſe purity and innocence, which onely Paradiſe could yeeld, but that *renewed* purity, and *recovered* virginity of true *repentance*, and ſincere reſolutions of amendment, which with the *humility* of that bleſſed Virgin, expreſt by the lowlineſſe of the Hand-maid in her *Magnificat*, and typified in the temper of the *new-born babes*, which are of all others fitteſt for Chriſt to be *born* in, both for *innocence*, and *humility*, (and alſo with the faith ſo remarkable in her, *Luke* 1.38.) is the onely temper which can fit the ſoul to be *overſhadowed* by the *Spirit*, and for Chriſt to be formed in it.

S. *What from the* ſuffering under Pontius Pilate?

C. A *paſſive obedience* even to *death*, without any kinde of hoſtile *reſiſtance*, (though as Chriſt was, ſo we ſhould be never ſo well furniſhed with armies and *legions*) againſt the powers that are by God ſet over us.

S. *What from the death of Chriſt?*

C. 1. That great Doctrine of *mortification, putting off the body of the ſins of the fleſh*, *Col.* 2.11. and *deſtroying the body of ſinne*, *Rom.* 6.6. and putting our ſinfull habits to a *contumelious death*, or *crucifying the fleſh with the affections and luſts*, moſt ſtrictly required by God to our *ſalvation*. And in this you may take in, if you pleaſe, a parallel through all the *gradations* that brought him to his death, that ſo we may, as the Apoſtle ſaith, be *planted with him in the likeneſſe of his death*. For you ſee in the ſtory, there was firſt a *conſultation* held, then he was *apprehended*, *examined*, *accuſed*, *condemned*, *ſhamed*, and *crucified*. Thus muſt we deal with our *old man*, our whole body of ſin: 1. *deliberate*, & *conſult* about the execution, and to that end take our ſobereſt Senate-like ſeaſons, when the heat, and paſſions of youth, and ſin are over, in the *cool of the day*, in the *calmeſt* temper of our ſouls take this weighty buſineſſe into our moſt ſerious conſideration: Then 2. aſſoon as we have *conſulted*, proceed to *act*, preſently *apprehend*, (ſtop in the carreer) every habit of ſin in all the variations from and oppoſitions to it: 3. *Examine* it by the word of God: 4. *Accuſe*, and therein *aggravate* it, with all the heightning circumſtances of *guilt* and *danger*: Then 5. by a ſolemn full conſent of all the faculties, condemn this ſo dangerous a *Malefactor*: Then 6. ſpit upon it with all contempt and ſcorn, and at laſt give it up to be *crucified*, never to recover again to any vitall actions. And all this, as for any one *ſingle habit* of ſin, ſo for the *whole body*, which contains all *limbs* and ſeverals under it. Beſides this, a ſecond practice that Chriſts death obliges us to, is, Our voluntary cheerfull taking up of our *croſſe*, and following him, readily *conforming* our ſelves *to the image of the crucified Saviour*, and reſolving, that if we ſuffer with him we ſhall alſo be glorified with him. Thirdly, the putting our ſinfull habits like dead *bodies* out of the way, leſt they *offend*, or *infect* others, which will be anſwerable to the burial. Fourthly, the reality and continuance of our mortified ſtate, (anſwerable to the adjuncts of Chriſts crucifixion, death, and buriall, his deſcent) not onely once for all, to repent & mortifie, but to continue in the ſoul that *death* unto ſin, *ſincere* and *unfeigned*, till we in ſoul *riſe* again to that other *diviner life*, never to die any more, *i. e.* never to relapſe to our *ſinfull habits*, but to perſevere in that *mortified* eſtate.

S. *But before you part with theſe articles concerning* Chriſts death, *I muſt take leave to put you in mind of one* difficulty, *which though it may ſeem to be a* ſpecula-

tive

tive *difficulty*, *yet because the* explicite beleef (*or faith it self*) *of those few things that are contained in this* Creed, *may seem to be a* Christians duty, *and so a piece of necessary* Christian practice, *it may perhaps be my duty to enquire, and a culpable omission if I neglect, to ask instruction in it, now that I may hope to receive it from you; and that is, what is meant by* [Christs descending into hell?]

C. Though it be a *Christian duty* to *beleeve* every part and article of this *Creed* delivered down to us by the *Church* from the *Apostles*, as a form or summary of sound doctrine, and either the first copy, or an extract, and transcript as it were of that *tradition*, or *orall* doctrine, (that faith which was once delivered unto the Saints, *Jude v.3.*) which the *Apostles* agreed on at their parting from one another to preach the *Gospel to all Nations*, yet I conceive the agreeing on some one sense wherein to interpret every article of it, is not so absolutely necessary, but that some one of them (as this of *Christs descent*) may be taken in a *latitude*, and either not determined to any one *interpretation*, or resolved to be capable of more; and so the words be received, the *particular* sense one way or other will be indifferent to them, that sincerely follow that *light* which is offered to them, and therefore I conceive it is, that the *article* of our *Church* sets it down in that large indefinite form, [*we beleeve that Christ descended into hell.*]

S. *But what is your opinion of the sense of that* article?

C. Among divers others I shall pitch on *two opinions*, and either of them may be *piously beleeved*, having good grounds whereon each of them may be built; the one taken from the opinion and interpretation of many *ancient* and *moderne* Worthies of the *Church*, That Christ in the space betwixt his death and resurrection, went down *locally into hell*, as that signifies the place of the *damned*, not to *suffer* there, (for all was *finished* upon the *Crosse*) but to *triumph* over *Satan* in his own quarters, and openly to shew him the *victory*, that *by death* he had gotten over him, over *death* it self, and over all the powers of darkness. The second opinion I shall more at large shew you, and leave you to judge of the truth of it.

S. *I shall patiently attend while you doe so.*

C. These words [*He descended into Hell*] being affirmed of Christ in the *Creed*, but not found in words in the *New Testament*, will not necessarily signifie any farther then either the places of the *New Testament* (from whence the compilers of the *Creed* may seeme to have collected it) will import, or the use of the phrase among either *profane* or *Scripture-writers* will require, or the *context* or circumstance in the *Creed* will enforce. And all these will not necessarily extend its sense any farther then this, That for the *space of three days he was truly deprived of his naturall life*. For the first, the Scriptures from whence this article seems to have been taken, are not many, indeed but one, that in the *Acts*, out of the *Psalmist*, [*Thou shalt not leave my soul in hell, nor suffer thy holy One to see corruption*] (as for *Eph.4.9. He descended into the lower parts of the earth*, it belongs clearly to the incarnation, or *descent* to the Mothers womb, which is expresst by that phrase, *Psal.139.15. when I was made in secret, and curiously wrought in the lowest parts of the earth*; or else to the grave, (called the *mothers womb* also *Job 1.21.*) so styled *Ps.63.9.*) Now in that place the word which we render [*hell*] may signifie the *common state of the dead*; the word [*soul*] the *living soul*, or that faculty by which we *live*. And the [*not leaving*] this in that, is the not suffering him so long to continue deprived of life, as that *his body* (as it follows) *should see corruption*

נפש חיים

corruption, i.e. above the ſpace of *three dayes*; which term, conſiſting of 72. hours, is the ſpace required for the *revolution* of humours, after which, *Phyſitians* obſerve the body, that continues ſo long dead, naturally putrifies, which is implied by that ſpeech concerning *Lazarus*; *Joh.*11.39. *by this time he ſtinketh,* [a] *for he hath been dead four days*: ſo that that place diſtinctly affirms that hee ſhould not bee deprived of his naturall life above the ſpace of three days: (which if it bee not the importance of that Prophecy in the Pſalmiſt, I conceive it will be hard to finde any convincing one concerning Chriſts riſing again the third day: (for that of *Jonah*, in the *Goſpel*, and others, which by the Fathers are applied to that purpoſe, *Lev.*7.17. and *Gen.*22.4.11. were but *types*, not *prophecies*) and yet 'tis ſaid *Mat.*16.21. *That Jeſus began to ſhew his Diſciples*, (which ſure is more then to *tell*, [b] to *ſhew*, *demonſtrate* out of *Scripture*) [c] *that it behoveth him*, that hee muſt for the fulfilling of the Prophecies *riſe the third day*) if this be not the meaning of thoſe words in the *Acts*, and the *Pſalm*, yet I conceive no man can ſhew convincingly that any other is. Now for the uſe of the phraſe among Writers of the [d] firſt ſort, 'tis clear that the [e] word ſignifies not with them the *place* of the *damned*, (no nor any peculiar place of happy ſouls neither) but the common ſtate of the dead. I will give you in the margin ſome inſtances, by which, when you are skill'd in thoſe Authors, you may be able to [f] judge. Many other places might be added; but the Writers which conduce moſt to the explaining of the New Teſtament are the *Greek* Tranſlators of the Old Teſtament, and therefore among them it will be more pertinent to enquire; Look on the 37. of *Gen. ver.*35. we render it out of the *Hebrew* literally, [g] *I will go down to the grave to my ſon mourning*, ſave only that the word which we render [*to the grave*] cannot in that place be properly ſo rendred, becauſe *Jacob* beleeved that his ſon was *torn in pieces with wilde beaſts*, and not *buried*, and therefore the addition of thoſe words [*to my ſon*] make it neceſſary to render it in that place thus, *I will go mourning out of this life*, I will live no longer, ſeeing my ſon is dead; and the [h] phraſe [*I will go down to Hades*] is meant exactly parallel to this in the *Creed*, [i] *he went down to Hades*] and may very well be thought the fitteſt to interpret it, being the neareſt to it of any in the Scripture. Now for the context in the *Creed*, compare it with the ſtory of *Chriſts death* in the *Goſpel*, and you will ſee how well it will bear this ſenſe. To which purpoſe I muſt premiſe this one thing, that a man conſiſts of *three parts*, a *body*, a *living ſoul*, an *immortall ſpirit*. S. *Paul* divides [k] the *whole man* into thoſe three parts, 1 *Theſſ.*5.23. and in the Creation of man there is mention of all of theſe. The body is called [l] *the duſt of the earth*, of which it was formed. [m] The ſoule is called the [n] *living ſoule*. The third *ſpirit*

a τετραπλῆ; ὄζει.

b δηλοῦν.

c ὅτι δεῖ αὐτὸν.

d *Attica.* e Ἅιδης. *f* Take this of *Fornutus* or *Cornutus* in his Book called, Θεωρία τῶν περὶ τὴν Θεῶν φύσιν, p. 4. Ἅιδης with him goes for a God, and ſaith he, is call'd [Πλάτων, ὅτι μηδὲν ἔρχεται ὁ μὴ τελευταῖον εἰς αὐτὸν κατάγει] *Pluto, becauſe there is nothing but at laſt comes to him and becomes his poſſeſſion*; And again towards the end of his Book, Ἅιδης ὁ ἀηρούμενος τὰς ψυχὰς ἀὴρ τελευταῖος, *Hades is the laſt region of the aire which receives ſouls*, and is called εὔβουλος, ſaith he, and εὐδαίμων, *a good friend or counſellor, becauſe it befriends men*, διὰ τὸ παύειν αὐτὰς ποτὲ τῶν πόνων καὶ φροντίδων, *in giving them ceſſation from labours and cares*, which is the very thing that the Spirit affirms of the *dead that die in the Lord, They are bleſſed, for they reſt from their labours, Rev.*14.13. So p. 10. [ἐν ἀδῇ ἀειδεῖ] he interprets by εἰς ἀσαφεῖ κειδεῖ, *to be no body knows where*, according to the etymology of ἀδὴς quaſi ἀειδὴς, *an inviſible ſtate*: and again ſhewing the originall of that fable, that *Hades* ſtole away *Ceres* daughter, 'tis ſaith he, διὰ τὸ γινόμενον ὅτι χρόνον τινὰ τὸ σπέρμα τῶν καρπῶν ἀφανὲς, where again *Hades* it ſeems ſignifies ἀφανισμὸς, which is the very deſcription of death, that the Pſalmiſt uſeth, *Pſal.*39.13. *Before I goe hence and bee no more ſeen*; and *Heb.*8.13. γηράσκον ἐγγὺς ἀφανισμοῦ, and the Author of the Book of *Wiſd.* hath a like phraſe, *Our ſpirit ſhall vaniſh as the ſoft aire*, where ſpeaking in the perſon of the *Atheiſt*, who acknowledged not the *immortality* of the *ſoul*, the word *ſpirit* is taken for ψυχὴ *living ſoul*.

g κατάξω πρὸς τὸν υἱόν μου πενθῶν εἰς ᾅδου. h κατάβασιν εἰς ᾅδου. i κατὰ τὸν λόγον τὸν εἰς ᾅδου.

לשאלה

k ὁλόκληρον ὅλον. *Integrum totum.*

l עפר מן האדמה

m ψυχή.

n נפש חיה

a πνεῦμα.
b נשמת חיים
c σήμερον.
d ψυχὴ.
e κατῆλθεν εἰς ᾅδου.
f *P. Ramus.*
g ἐτάφη.
h ψυχὴ, or, נפש

[a] *spirit* is called [b] *the breath of life.* Of these parts Christ as man consisted, and at his death all these three are severally disposed of. His *spirit* (that immortall soul) he *commended into the hands of his Father, Luke* 23.46. in respect of which he is said to be [c] *that day in Paradise*, for sure *Paradise*, and *Gods hands* are all one. His *body*, that was put in the *grave*, and so all of him disposed of, but the [d] *living soul*, and in respect of that, saith the *Creed*, [e] *He went into Hades*, perhaps not into the *place* of *hell*, as B. *Bilson*, nor into *Paradise*, as *Broughton*, nor into the *grave*, for that was said before in the word *buried*, (though [f] some would have the [g] *Greek* word which is so rendred, referre onely to his *embalming*, but) he was *three days deprived of his naturall life*, (which is properly his [h] *living soul*) continued really without exercise, or power of exercising his *vitall faculty*, tasted that [i] *common state* of the *dead* for us, but then, before he was *putrified*, *i. e.* the *third day he rose again from the dead, &c.*

i To which purpose it will be observable what *Heraclitus in Clem. Al. Str. l.* 1. sets down out of *Serapion* an ancient Poet, speaking of *Sibylla*, and undertaking to shew how she prophesied even after her death. For, saith he, Τὸ μὲν εἰς ἀέρα χωρῆσθαι αὐτῆς, that *part of her body which went into the aire did prophecy*, ἐν φήμαις καὶ κλήδοσι *by voyces heard in the aire*, (for so φήμη is defined by *Varinus*, λόγος δηλωτικὸς μέλλοντος τινὸς ἐξ αὐτομάτου λαλουμένη, & κλήδων μαντεία, or, θεία φήμη, such as was that *voyce* which *Plutarch* mentions to have been heard by the Mariners, Πὰν μέγας τέθνηκε.) *The body*, or that part which was changed into the *earth*, *brought forth* ποὰν, *hearbs or grasse, and the beasts that fed exactly on that place, did by their bowels or intrals, when they were killed, declare to men what was to come.* Τὴν δὲ ψυχὴν αὐτῆς εἶναι τὸ ἐν τῇ σελήνῃ φαινόμενον πρόσωπον οἴεται; *As for her soul*, he conceived that to be that *face that appears in the Moon*, and that *helped the Astrologers to divine also. Three parts* you see of a woman according to that so ancient *Philosophy*. Of which three, by death, one, saith he, was sent to the *earth*, another to *heaven*, a third, εἰς ἀέρα χωρῆσαν went into the *aire*; that third, I conceive the same that the *Atheist* in the book of *Wisd c.*2. 3. affirms, that it shall *vanish* (at *death*) διαχυθήσεται, shall be *dissolved* or *powred* abroad, ὡς χαυνὸς ἀὴρ, *as the soft*, (or moist) *aire*, which is there πνεῦμα, the *breath* or *spirit*, *viz.* that *mortall spirit* in the *Atheists Phylosophy*, all one with the *breath in the nosthrils*, *v.*2. but much differing from the *immortall spirit* among Christians. And that which he thus saith, *went into the aire*, is it which in Christ is said κατελθεῖν εἰς ᾅδου, to have gone (or descended, though not locally, yet from a *superiour* to an *inferiour* state) to *Hades*, that state of separation of soul from body, which doth not by any necessity imply or import the *place of the damned in hell.*

a θάνατος.
b καὶ ὁ Ἅδης ἀκολουθεῖ μετ' αὐτοῦ.
c ἀκολουθεῖ.
d μετ' αὐτοῦ.
e ὁ θάνατος καὶ ὁ ᾅδης.
ἐκ θανάτου καὶ ἐξ ᾅδου.
εἰς ᾅδου.
f *Euseb Eccl. Hist. l.* 1.
g *Ep. ad Tertul.*

Thus *Apoc.* 6. 8. after the mention of [a] *death*, is added in our translation [b] [*hell*,] (but it signifies this *state of separation*, or *invisible state*, or *continuance in death*) *was a* [c] *follower of it, and a* [d] *companion with it.* And that it refers not to that which we call [*hell*] (much lesse to *Paradise*) but onely to that temporall separation of *soul* and *body*, may farther appear by the effects there mentioned of it. [*There was given them power to kill, &c. with the sword, with famine, and with death*] *and with the beasts of the earth.* And so *ca.*20.14. [e] *Death and Hades are cast into the lake of fire*, and *v.*13. *gave up those that were in it.* So *Ecclus.* 48.5. *He that raiseth the dead from death, and from Hades*, sure raises not out of *hell.* And that the ancient Writers of the Church (some of them at least, of the most ancient) meant no other then this by the Article of *Christs descent to Hades*, may be guest by two ancient passages, the one in [f] *Thaddeus Creed*, affirmed to be given the *King of Edessa*; the other in the *Primitive Martyr* [g] *Ignatius*; both agreeing in this, that Christ *ascended with many, but descended alone*; where though the descent were in their words to *Hades*, yet *Hades* cannot there bee thought to signifie the *place* of the *damned*, unlesse Christ shall be conceived to have returned from thence also with a great multitude, which though it were perhaps agreeable with some mens [h] *phansies*, yet cannot easily bee resolved to bee

h As of those that teach that Christ going to hell, was met, and believed on by the Heathen Philosophers there, and particularly by *Plato* in the front, and brought them out along with him.

the

the meaning of those ancient Writers, or of that text to which they referre, *that the bodies of many that had slept, arose, &c.* for I conceive *out of*[a] *hell* there was not in their opinion any such possibility of *rising*.

[a] Some bookes there are called the *Sibyllin* Oracles, in all probability written by some Christian, and that an ancient one, (about the *Emperor Commodus* his time, it is by many circumstances most probable.) In the first book of these after the Creation and fall of man, there is mention of his *death* and *mortall state*, and (upon occasion of this close, τὸς δ' ὧδ' ὑπεδέξατο ἅιδης, *Hades received them all*) this account is given of the word Ἅιδης,

Ἅιδην δ' οὔτε καλὸν, οὔτε σεβάσμιον, οὐδὲ μόλῳ Ἅιδης
Γὰρ σοὶ ἀλγεινὸς θνητοῖς, γαῖα δὲ μιν ἀμφικαλύπτει.
Τέτυκται δὲ πάντες ὑπὸ χθονὸς γυμνοὶ ἐόντες
Ἀνέρες ὧν Ἅιδαο δόμοις ἔνεκα κλείονται.

Where it is clear what is meant by that word [Ἅιδης] *the common state of the dead*, when their bodies are laid in the grave, the condition not onely of the wicked, nor onely of the godly, but of the πάντες ὑπὸ χθονὸς ἀνέρες, *all mortall men*, who as it follows there,

Ἐν ἅιδαο μολόντες τιμὴν ἔσχηκεν.

When they were gone to Hades, were honoured by us, whereas the Gyants had their τορτάρεον δόμον, and γαιάν, which was *hell* indeed, there being no so proper notion of *hell* in the Old Testament, as the *place* of the *Rephaim* or *Gyants*, *Prov.* 21.16. & 9.18. & 2.18. in the *Hebrew* and *Greek* reading.

So in the 2d, Book of *Esdras c.*4.41.* *In the grave, the chambers of souls are like the womb of a woman*; where though we render [*in the grave*] yet without question the Greek was ἐν Ἅιδῃ, *in Hades*, and so *Hades* is that *state of soules* in the *separation*, wherein he conceived there were divers *Cels*, which all desired to return and pour back the souls to the bodies again. I have now wearied you sufficiently with an account of this second interpretation and the grounds of it, and I shall adde but this, that as it may *piously* be *beleeved*, that Christ did in the space of those three days *locally descend*, to shew himself *triumphantly* to the Devils, so they that on the premised grounds resolve it possible that there may bee no more concluded from this Article, but onely that Christ being *crucified, dead*, and *buried*, continued in the state of the dead, his soul really separated from the body for some space, but not so long till his body should *putrifie* in the grave, (to which it follows aptly, that the *third day he rose again*, or was restored from that state) may piously beleeve also, and offend nothing against the *Creeds* or Doctrine of our (or of the ancient) Church, so they do not *condemne* those others that are contrary minded. I meant not to have insisted on any such *speculative* difficulty, yet upon your *demand*, I have given you an account of it.

* *In inferno promptuaria animarum matrici assimilata sunt.*

S. *I acknowledge it somewhat distant from your designed method, yet conceive my self to have profited by it, if in nothing else, yet in knowing my duty to my self and others, in matters of this nature, which may* piously *be* beleeved *on either side; the Lord grant me the* spirit *of* meeknesse, *and* charity *in all things. You will now proceed to that which follows after the Articles of* Christs death, *that of his* resurrection.

C. The *practicall* belief of it is, 1. Our *actuall rising to a new life*, as necessary, as that of mortification premised. 2. Our *appearing* (as he did) to men, and *walking exemplarily* before them, in all heavenly living. 3. Our *continuing* in a sanctified state of *perseverance*, (noted, as I conceive, *Rom.*6.8. by [*we shall live with him*] *i.e.* live this new life, (if we do not treacherously ruine our selves again) as *Christ* did; *who being raised from the dead died no more, death had no more dominion over him*, v.9.) till by Gods mercy we be taken up to blisse. 4. Our depending upon Christ for our *justification*, which as well as our *sanctification* is an

effect of his *rising*, *Col.*2.3. *Rom.*4.25. *Rom.*8 33,34. 5. Our *hastening* this resurrection, (parallel to Christs *rising* the *third day*) not so wholly immersing our selves with sorrow, and humiliation, (that grave as it were of the mortified soul) as to hinder *action*, and vitall performances, but by the power of that *Spirit that raised Jesus from the grave*, immediately to rise to *new life*.

S. *what is the* practicall *belief of his* ascension?

C. *Ascending* after, and *dwelling with him*, in divine meditation, being *heavenly minded*, seeking, and minding, and savouring of those *things that are above*, the duty of all those that are *risen* with *Christ*, *Col.*3.1.

S. *what of his* sitting at the right hand of God *the Father Almighty*?

C. That phrase of *sitting &c.* signifies *Christs reigning*, his having all *power given to him*; you may see it by comparing *Ps.*110.1. with 1 *Cor.*15.25. in one place it is, *The Lord said unto my Lord, Sit thou at my right hand untill I make thine enemies thy footstool.* In the other, *He must reign till he hath put all enemies under his feet.* This you have formerly learnt to be an union of his *Regall* and *Priestly* office; his giving commands to his Church, and his interceeding with God for his Church, and that so powerfully, as actually to bestow that grace, that pardon which he intercedes for. And this is farther noted by those titles there repeated of [*God the Father Almighty*] that *Intercession* of his to God being as to a *Father* both of him and us, who will, and *Almighty*, who is *able* to grant whatsoever he prays for. And then the *practicall belief* of this *Article* will be, 1. To give my self up obediently to be ruled by him in all his *institutions* and *commands*, and by all those that hee hath set in the Church under him to *rule* over me. 2. To *depend* on his *Intercession*, to offer up all our prayers to God in, and through him. 3. To *receive* (and *make* the holiest use and advantages of) all *grace*, that shall flow from him; and 4. When he is so ready at hand to our *relief*, to resolve to look to him in all *temptations*, and count it our wretchlesse abuse of his goodnesse, if we doe not persevere in despight of all assaults to the contrary.

S. *what of his comming from that right hand in heaven*, to judge both the quick and the dead?

C. Our constant making up our *accounts* against his comming, as daily expecting a *righteous*, though a *gracious Judge*, to sit upon us, according to those many titles we have of him in holy Writ, as *Is.*33.22. The *Lord*, *i. e. Christ*, (as appears *v.*17,18.) is our *Judge*, our *Law-giver*, our *King*, and then our *Saviour*, 2 Thess.1.8. the *Lord Jesus taking vengeance in flaming fire*. So the *wrath of the Lamb*, *Apoc.*6.16. and the *searcher of the reins and heart* (the expression of a *Judge*) *Apoc.*2.23. A notion which of all others, will bring us to a pious awe of him, as of one which will not suffer any one sin to bee carried along under the disguise of religion, or on confidence of his favour, that shall come from his *throne* (though it be of mercy) in heaven, to judge us here; not to bee moved with passions, with bribes, with flatteries, to *punish*, or *reward* according to any other *method*, or rule, but onely that of [*every man according to his works.*]

S. *will you now proceed to those other Articles; and first, that of the* holy Ghost?

C. The word *Ghost*, signifies *Spirit*, (which being by way of excellence a title of *Gods*, (*God is a Spirit*) and so here attributed to him, and denoting the *third Person in the Trinity*, which is also the fountain and spring of all spirituall life in

us,

us, is here called *holy*; not ſo principally, becauſe he is *holy* in himſelf, *i.e. pure*, without all *mixture* or *compoſition*, either of *ſin*, or *corruption*, or *pollution*, or *hypocriſie*, or *partiality*; and all this in a moſt eminent degree, nothing in the world being thus beſide; but more punctually, becauſe hee is the *author of all holineſſe*, and *purity* in us, that little weak degree of ſanctity, that the moſt regenerate among us do attain to, being a *ray*, and *effuſion* of that *ſanctifying Spirit*, which worketh in us by his *preventing*, *ſanctifying*, and *aſſiſting* grace, both *to will, and to do of his good pleaſure*. This the holy Ghoſt doth by two ways of diſpenſation. 1. Outward. 2. Inward. The outward way was his viſible *deſcending* upon the Apoſtles, and fitting them with graces, and enſtating them with powers to plant, and preſerve, and govern the Church of Chriſt over the world.

S. *What were thoſe powers?*

C. 1. To *preach*, and *baptize* thoſe that received their Doctrine, and ſo to plant. 2. To confirm, and adminiſter the Sacrament of *Chriſts* body and bloud, and ſo to preſerve, or ſtabliſh thoſe whom they had planted. 3. To exerciſe the power of the *keys in cenſures*, puniſhing the pertinacious, caſting them out of the Church, that they may be aſhamed and ſo reform, and upon approbation of their repentance and reformation, *abſolving*, and receiving them into the Church again, and all this, to *govern* thoſe, whom they had planted, and confirmed in the *faith*; and 4. To *ordain* others, and commit the ſame power to thoſe, which the *holy Ghoſt* had ſetled in themſelves, and ſo provide a Miniſtry of his holy celeſtiall calling (*ſent by Chriſt* as he was by *his Father*, Joh. 20. 21.) to continue by ſucceſſion from one to the other to the *end of the world*. All which donations and enſtatings, were the acts of the holy Ghoſts deſcent, (beſide the extraordinary *gifts* of *tongues*, and *miracles*, *&c.* needfull for thoſe firſt times, to *preach to all Nations* intelligibly, and to *gain* beleef to their *preaching*, but not ſo neceſſary after) and in reſpect of theſe he is ſtyled the *Paraclete*, *i.e.* (according to the notation of that word) 1. *Advocate*. 2. *Comforter*; yea, and 3. *Exhorter* too. ὁ παράκλητος.

S. *What do you mean by the* holy Ghoſts *being an* Advocate?

C. Two things; he came to be an *Advocate* both of *Chriſt*, and of us. Of *Chriſt*, in *pleading* his cauſe againſt the incredulous world, which is ſet down, *John* 16. 8. and expreſt by a threefold *conviction* (it being the Advocates part to [a] *convince*, and confute, ſhame, and ſilence the *adverſary*, *Tit.* 1. 9.) 1. Of *ſinne*, 2. Of *righteouſneſſe*. 3. Of *judgement*. a ἐλέγχειν.

S. *What is the meaning of thoſe three* convictions?

C. Among the *Jews* there were three ſorts of *cauſes*, or *actions*. 1. In [b] *criminall* matters, which here word for word is rendred [c] of *ſin*.] 2. For the defending, and vindicating of the juſt and innocent, called in [d] Hebrew by a phraſe which is again literally rendred [of [e] *righteouſneſſe*.] 3. For the condemning of the wicked, which is as literally that, which we there reade [f] of *judgement*.] Now theſe three actions the holy Ghoſt was to manage on Chriſts behalf, as an *Advocate* for a *Client*, againſt the incredulous gain-ſaying world. 1. He ſhould *convince the world* of that great crime committed in *not beleeving*, but rejecting of *Chriſt*, and that by legall evidence of that law, *Deut.* 18. 22. (which was on purpoſe to diſcriminate *the true Meſſias*, from all *falſe pretenders*, v. 18.) where

b לחטא
c περὶ ἁμαρτίας.
d לצדקת
e περὶ δικαιοσύνης.
f למשפט
περὶ κρίσεως.
Of theſe two laſt, *vid. Schindl. Pentagl.* p. 1521. *C.*

it is resolved, that if the *prophecies of a Prophet come not to passe*, then *hee is a false Prophet*, but if they doe, he is a true one; and therefore the very *comming of the Spirit*, after the *ascension* of *Christ*, being the thing prophecyed by *Christ* in this place, (and so his prophecy fulfilled) shall be a legall proof of this *crime* of theirs, in not receiving Christ thus testified, and demonstrated to be a *true Prophet*: which sure was the reason, why it was not (as Christ saith) so dangerous, or *irremissible* to oppose Christ at his presence on the earth, as it would be to blaspheme or oppose the *holy Ghost*, *Mat.* 12. 31. 2. Hee should *convince the world*, that Christ was a most *righteous* person, and most unjustly crucified, (and so *vindicate*, and *defend* his innocent Client) by his *assumption* to heaven, and *participation* of his *Fathers glory*, (which assumption of his, is

οὐκ ἔτι θεωρεῖτέ με.

exprest by that phrase [*you shall see me no more*] both here and elsewhere, because at his *ascension* it is said, *a cloud received him out of their sight*, *Acts* 1.9.) which was a certain argument of his *righteousnesse*, or innocence. Under which also may be contained that *imputed righteousnesse* of his to us by way of *satisfaction*, together with those imperfect beginnings of *sanctification* wrought in our hearts by the power of his *resurrection*, and a most proper effect of his *Ascension*, *Intercession*, and exercise of his *Kingly* power in heaven. 3. Hee should use a third argument to *convince* the world, to wit, that taken from the *judging*, *condemning*, sentencing, and executing his adversary, even the *Prince of this world*, the Devill, who being the first *contriver* of Christs death, is now repayed in his kinde, by way of *retaliation*, in a manner *destroyed*, and slain, turn'd out of his Kingdome, (which is a kinde of *civill death* to him, and so called by the

* Πὰν μέγας τέθνηκε. *Plut.* περὶ ἐκλελοιπ. χρηστηρ.

* voyce in *Plutarch*) by the silencing of his *Oracles*, turning out of *Idolatry* and heathenish *vices*, which before without controll had reigned in the world. To which it was also consequent, that all *Satans instruments* should pay very dear for their *infidell* rebellious actions, in like manner as *Satan* himself was used for his riotous behaviour against our Christ.

S. *You have shewed me how he was* Christs Advocate, *you said also, that hee was* ours, *how is he so?*

C. In setting a *Ministry* to *pray*, and intercede for their severall Congregations, (and inabling them in the very Apostles time to form a *Liturgy* to continue in the Church to that end) and thereby *helping our infirmities*, and teaching *us to pray as we ought.*

S. *How is he a* Comforter?

C. In divulging that excellent *comfortable* news of the *Gospel*, the promises of pardon, and grace to them that want *comfort.*

S. *How is he an* Exhorter?

C. In the doctrine of *Repentance*, and of *flying from the wrath to come*, and *walking worthy of that great calling.* And in the exercise of all these *titles* and *offices*, as by a first externall means, the *holy Ghost* is said to work all manner of *sanctity* in our hearts. Besides this, there is an *inward* means, the secret *preventions*, *excitations*, *overshadowings*, and *assistances* of that *Spirit*, all absolutely necessary to *beget*, and *continue holinesse* in the heart; and all these attending those outward administrations (just now mentioned) and constantly going along with them (as *breath* goes along with words) and hallowing them to the *worthy receiver*, the obedient disciple.

S. *What*

S. *what is it now to* beleeve in this holy Ghost?

C. 1. To acknowledge the truth of all this, that it is (as from the word of God it might appear) as here hath been explained. 2. To accommodate our *practice* accordingly, to conform it to this faith; as first, to submit to those *spirituall Pastors*, &c. whom the holy Ghost hath set over us, and for them again to be carefull of *that flock of which the holy Ghost hath made them Overseers*. Secondly, not to intrude upon, or usurp that holy calling, without a lawfull vocation, and such as may justifie it self to bee from heaven. Thirdly, to obey all those severall powers, to come into the preaching of the word, fit my self for the *Sacrament* of *Initiation*, and bring others to it; So again, for *confirmation*, and the *Sacrament* of Christs body, *examine* and shrift our selves, and *so eat of that bread, &c.* to fear the *censures*, and it under them, by confession, contrition, works of mercy, and all kinde of reformation, to labour for *absolution*; and in all these, fourthly, humbly to invoke Gods *speciall grace*, that it may goe along with these outward Ordinances, and watch, and observe, and receive it in the use of them, and lay it up in an honest heart, and *bring forth fruit with patience*, and neither to *resist*, repell, nor *grieve*, nor *quench* that holy Spirit of God, whereby *we are sealed* (if we do not betray our selves) *unto the day of redemption*.

S. *what is the meaning of the* holy Catholike Church?

C. The word *Catholike* signifies *universall*, all the world over; in opposition to the former state of the Jewish Church, which was an inclosure divided from all the world beside, in time of the Law; but now the Gospel preacht to all the world, and by those powers of the holy Ghost forementioned, a *Church* with all those *ministrations* in it constituted over all the world. This *Church* is a society of Beleevers, ruled, and continued according to those Ordinances, with the use of the Sacraments, preaching of the Word, *Censures, &c.* under Bishops and Pastors, succeeding those, on whom the *holy Ghost* came down, and (by Ordination of those that had that power before them *i. e* Bishops) lawfully called to those offices. And in respect, 1. Of these holy powers, and offices; and 2. Of the *holy Ghost*, the author and founder of them. 3. Of the sanctity of life that ought to be in these and all Christian professors; and 4. Of the end, the begetting and encrease of holinesse, to which the very constituting of a *Church* was designed, it is that this *Catholike Church* is called *holy*.

S. *what is it* to beleeve the holy Catholike Church?

C. To acknowledge that all the world over, by the Ministry of the Apostles, such a Church was gathered, and by the *holy Ghost* indued with those foresaid powers, and so shall in some measure *continue unto the end of the world*, the *gates of hell*, *i.e.* the most fatall dangers, destruction and death it self, being not *able to prevail against it*; within which whosoever lives and dies (a faithfull obedient son of it) shall be eternally rewarded by the great *Husband* of his Church, our *Saviour* in heaven.

S. *What is the* practicall *part of this* beleef?

C. The living *peaceably*, *charitably*, *faithfully*, and *obediently* within this fold, obeying them that have *the rule over us*, and in every particular, or Nationall Church, labouring to preserve both *unity of faith*, and *charity* with all our *fellow-brethren*, both in that, and in all other *particular Churches*, and not breaking into factions, parties, divisions, subdivisions, but labouring our utmost to approve

our

our ſelves holy members of that holy Catholike Church by *unity*, *charity*, *brotherly love*, inſuing and contending for *grace*, and all other branches of *Chriſtian purity*.

S. *Now follows the* communion of Saints, *what do you mean by that?*

C. I conceive that the word rendred *communion* doth moſt properly and uſually ſignific *communication*, (in that ſenſe as to [a] *communicate* ſignifies to [b] *give*, to *impart*, or *diſtribute* to others, to make others *partakers* of any *ſpirituall* or *corporall* gift, *beneficence*, and *liberality*; and that either to the bodily indigencies of the poor Saints, as many times in the *New* [c] *Teſtament* the word ſignifies, or elſe by any other way of charity and mercy, which you know, is then greateſt, when 'tis expreſt to mens ſouls, by advice, counſell, reprehenſion, ſpirituall conference betwixt man and man, and in any kinde of effuſion of grace from God to us. Thus in S. *Pauls* ſolemne form of benediction, after the mention of the *grace of our Lord Jeſus Chriſt*, i. e. his bounty, and goodneſſe, *and the love of God*, *i. e.* the ſame again in another word, is added, [d] *the communication of the holy Ghoſt*, (*i. e.* the liberall diſtribution of all thoſe gifts which flow from him the conduct of all grace) *be with you all evermore*.

a κοινωνίν.

b τὸ ὁδοῦναι κοινωνὸν τινὶ, διδόναι, *Jac. Gron. Lexic. p.* 474. Δοτικὴν κοινωνεῖν, *Heb.* 13. 16

c So κοινωνίαν ποιήσασθαι, Rom. 15. 26. *to make a contribution, or gathering for the poor*, τῶν ἁγίων, καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους. *Charity and liberality of adminiſtring toward the Saints*, 2 Cor. 8. 4. ἁπλότης τῆς κοινωνίας, *liberall diſtribution*, 2 Cor. 9. 13. κοινωνία εἰς τὸ εὐαγγέλιον, *liberality toward the Goſpel*, i. e. *toward the Miniſters and propagation of it*, Phil. 1. 5. κοινωνία τῆς πίστεως, Philem. 6. *liberality to the poor Saints*, proceeding from his faith, expreſt v. 5. by *love*, and *faith to the Lord Jeſus, and toward all Saints*, *faith to the Lord Jeſus*, and *love*, *charity toward all Saints*, *by which their bowels were refreſht*, v. 7. ὁμοταίδοτοι κοινωνικοί, 1 Tim. 6. 18.

d κοινωνία τοῦ ἁγίου πνεύματος.

S. *But how do you apply this notion of the word to the matter in hand, I mean to the interpreting of this article of the Creed?*

C. Thus, that it ſhall contain in it two things eſpecially, according to the two kindes of *liberality* mentioned, *corporall*, and *ſpirituall*. For the firſt wee finde in many paſſages of the *Acts*, that at the firſt preaching of the Apoſtles, many came in and beleeved, and they that did ſo, *ſold their goods and poſſeſſions, and diſtributed them to all, as every one had need*, *Acts* 2. 45. and *had all things common*, v. 44. and *exerciſed liberality* (or charity) *toward all the people*, *v.* 47. and this is called by this very word which we render *communion*, but ſignifies *communication*, *v.* 42. and then the literall importance of the phraſe, [*communication* of Saints, or of the Saints] will be this matter of *fact*, ſet down in that *Apoſtolicall* ſtory, *viz.* the generall practice of all beleevers in the firſt age of Chriſtianity to live together in that moſt *liberall charitable manner*, every man communicating what he had to the others wants, & to that purpoſe bringing the *price of their eſtates*, and *laying it at the Apoſtles feet*, and making them the *ſtewards* of their liberality. This was ſo eminent an act of Chriſtian charity, ſo lively a character of primitive Saints, ſo immediately and remarkably conſequent to the preaching of the *Goſpel* to the *Gentiles*, that it may well deſerve to bee put into our Creed, next after the articles of the *holy Ghoſt*, and *holy Catholike Church*. And then you will preſently know, what 'tis to beleeve this article, *viz.* To aſſent to that relation of Scripture, and from thoſe examples to learn that moſt excellent Chriſtian grace of charity, and liberality to all the fellow-members of our Chriſt, and at leaſt to retain ſome conſiderable degree of it in the *actions* of our future lives, remembring, that 'tis the part of the faith of Chriſt to looſen the miſers hand, enlarge his heart, melt him into that ſoft temper, and encline him to make others *partakers* of that plenty, which we have received from God, to practice

χάριν ἔχοντες. κοινωνία.

κοινωνία τοῦ ἁγίου.

practice that bounty toward all, which we see so hugely exemplified by Christ to mankinde.

S. *what else is contained in this article?*

C. I told you there was another kinde of *charity* and *communicativeneſſe*, the *ſpirituall* expreſſions of love, which have been, are, and ought ſtill to be among all holy men, all Saints, all Chriſtians, and this is of many ſorts, but may briefly be contained in this, the performing all Chriſtian offices of love one to another, praying with, and for one another, (and hee that ſeparates himſelf from other Chriſtians, and hath not charity enough to pray with them, or that is ſo proud, or malicious, that he will not pray for all men, eſpecially all Chriſtians, when Chriſt did for his very *crucifiers*, is far enough from this *charity*) *praiſing* God with, and for one another, a duty continued mutually betwixt us, and the very glorified Saints in heaven, ſo farre as is moſt commodious to the condition of each, the *Saints* in reſt and joy daily praying for their younger brethren, the Church on earth, and the Saints in the camp on earth, praiſing God for thoſe revelations of his grace, and glory to their elder brethren in heaven. And the very beleeving this as a duty, that Chriſtianity hath made us ſo much concerned in, will have a full influence on your *practice*, I need not inſiſt to ſhew you how.

S. *what is the meaning of the article* [remiſſion of ſins?] *the words I underſtand, and conceive them to ſignifie Gods* pardon *of all treſpaſſes committed againſt him, the ſame which you interpreted to me in the* Lords Prayer; *but what is to be my meaning when I ſay I beleeve it? Is every man bound to beleeve that his* ſins *are* pardoned?

C. That the *ſins* of any particular man are *actually pardoned* to him is not the meaning of this article, there being no revelation of Gods in Scripture, (which alone can be the object of faith) concerning the ſtate of any particular perſon, any farther then from the generall promiſes of pardon to all true penitents, he ſhall upon examination of himſelf, finding that he is of that number, be able to *pronounce* unto himſelf, or then another, whoſe office it is, having a clear view of his conſcience, can *pronounce* unto him; neither of which being infallible in their pronouncings, it cannot yet be matter of *faith* to him. That which is the article here, is, that by the death and ſufferings of Chriſt, there is *pardon* and *remiſſion* to be had for ſinners, (which all the legall performances could not help any man to, being onely a *remembrance*, or * *commemoration of ſins*, *Heb.* 10. 3. no means of power to *work* remiſſion) that the having forfeited our perfect unſinning innocence in Paradiſe, (on condition we return to God ſincerely) ſhall not exclude us from Gods favour and grace here, nor from heaven hereafter. This article is ſo near of kin to the doctrine of the ſecond *Covenant*, ſet down in the firſt part of our conference, that I ſhall need onely to referre you to that place, and not to enlarge any farther on it.

* *ἀνάμνησις ἀμαρτιῶν.*

S. *But what is the* practicall beleef *of this article?*

C. 1. To ſet my ſelf ſincerely to the performance of that condition on which the remiſſion of ſins in the *Goſpel* is promiſed, and purchaſed for us. 2. To continue in full aſſurance of *hope* toward God, that if we perform our part, God in Chriſt will never fail in his. 3. To *pray* to God in Chriſt daily for this mercy. 4. To continue in the moſt melting ſtate of *humility*, and *meekneſſe*, as remembring that all our good that we doe, or can attain to, in this life or another,

sanctification, or glorification, is utterly unimputable to us, or any thing in us, and wholly to be acknowledged the *purchase* of Christ, delivering us from the punishment of our sinnes, both as that is deprivation of the vision of God hereafter, and of *Grace* here; all the strength that any Christian hath to resist any sin, being a consequent of this remission of sins, of Gods being *reconciled unto us in Christ, not imputing our trespasses.*

S. *I shall now invite you on to the next article,* The resurrection of the body: *what is the thing profest to be beleeved in that article?*

C. The certainly future restauration, or rising again of this very same *flesh* of ours out of the grave, which by the curse of God inflicted on sin doth goe down thither. The punishment on all mankind upon *Adams* fall, was [*dust thou art, and to dust thou shalt return*] mortality, or a *decree for all men once to die.* This being an heavy punishment indeed, if it had not been *allayed*, or *removed* by Christ, is now by him extreamly *softned*, that though it do still constantly befal the *universality* of men, (*death passing on all, in that all have sinned*) yet all the bitter noxious part of death shall be taken away as farre as concerning the *faithfull* servants of Christ, the *sting* of *death* being by him pluckt out, and so the *grave* turned into a *dormitory*, or retiring roome, a place, where the bodies rest in a sound sleep, till they be awakened unto blisse.

S. *But how will it be possible for dead bodies* (*mouldred to ashes, and then blown over the face of the earth, or devoured by wilde beasts, and those again devoured by worms, or by other men*) *to rise again, or return to their former estate?*

C. That power that *raised Jesus from the dead, will also quicken our dead bodies*, the last trump will call all men out of the dust, and God that made all out of nothing, can surely restore our bodies again to us, however *transmuted*, and that hee will doe so, you have both the plaine affirmations of the Scripture, (*Christ is the first fruits of them that sleep*, and then all the heap must one day follow, the head being risen, the body cannot remain long behinde, and at large you have it asserted, 1 *Cor.*15.) and reason it self though not telling us how, yet making it reasonable to beleeve, that it will be so, because otherwise our bodies which are both the instruments and co-partners of all *sin*, and all righteous *actions* and *sufferings*, will be left *unpunisht*, and *unrewarded.*

S *What is the* practicall beleef *of this* article?

C. The keeping our *bodies* in a rising condition, neither by *uncleannesse*, nor *drunkennesse*, nor *worldly-mindednesse*, nor *sloth*, nailing our selves to the earth, or mire, or dunghill, but in *purity*, and *sobriety*, and heavenly-mindednesse, and industry, fitting our bodies for that heavenly divine condition, to which after the *grave*, we expect to be advanced. 2. The praying to God for this perfection of blisse to those, who in soul are already entred into Gods *rest*, that their *bodies* being joyned to their *souls*, they may continually dwell together, like *brethren in unity*, that good and joyfull life.

S. *But what kinde of bodies shall those be after they be raised?*

C. *Spirituall bodies*, 1 Cor.15.44. 1. In respect of the qualities spiritualized into a high agility, rarity, clarity, and such as will render them most commodious habitations for the soul, made partaker of that divine vision: 2. In respect of the principle of life and motion, which in naturall bodies is some *naturall* principle, but in these is the *Spirit of God*, which shall sustain them *without eating or drinking, &c.*

S. *What*

S. *what is the* practicall beleef *of this?*

C. Endeavouring toward these excellencies here, mortifying, and subduing the carnall principle, and making it as tame, and tractable, as may be, and altogether complying with the *spirit.* 2. Raising up our souls, *i. e.* labouring, that they be, and continue in a regenerate state, and not burying them in that worst kind of grave, the carnall *affections*, and *lusts*, which is the most dangerous death imaginable.

S. *You are now come to the last article,* the life everlasting, *what will you afford me to that subject?*

C. Onely this, that the *life* which we lead here, is a finite, short, feeble life, for some seventy yeers, if neither enemy, nor disease, nor distemper cast down this brickle building sooner, but the *life* that follows that resurrection of the body, is an *infinite, everlasting* endlesse state, in endlesse *joys* to every true penitent beleever, but in endlesse *wo* to every contumacious provoker.

S. *what is the* practicall beleef *of this?*

C. To weigh and ponder these two so distant states together, and never to forfeit that *eternall* blisse, and incurre that *eternall wo*, for any transitory *joy*, or *honour*, or *gain*, or *ease*, or *relief* from the *crosse* (the companion of the godly in this life) for those *few minutes* that are allowed us here. 2. To use & improve that moment here, so as it may be a foundation of eternity.

S. *Before you leave the article of* everlasting life, (*which I see belongs to an eternity of blisse on one side, and of woes on the other*) *I beseech you satisfie me in one difficulty, which is ready to shake my faith, and it is this, How it can agree with* Gods justice, *and goodnesse, with any kinde of equity in him, that the sinnes and pleasures of a few years of ours, that bring us in so poore a present income of delights, and joys, should be paid for so dear with endlesse woes; there being no proportion indeed betwixt this so* finite, *and that* infinite? *Some answers I have heard given to this doubt, as* 1. *that our sins are against an* infinite Deity; *and* 2. *that if we should live* infinitely, *we should sin* infinitely. *But me thinks these are but niceties, which satisfie not at all, I beleeve I could by ordinary reason, and the grounds which you have given me, shew you how.*

C. You shal not need, for I shal render you another account of your scruple; It is a piece of Divinity, which as it is a foundation of all good practice, so may chance to stand you in stead for all your future consultations concerning your soul.

S. *what is that?*

C. The choice and option, that God hath given all men in his word, either to return and live, or to goe on and perish everlastingly; two kindes of retributions, two eternities put into our hands by God, by way of *Covenant*, to have our parts in one of them, which soever we shall choose; and the compact so made between God and us, that they which are offered one, if they will not accept of those tearms on which that is offered, do for that *despising*, by the tenure of the same *Covenant*, fall into the other. *Indignation and anger and wrath to them that work evill*, that go on unreformed, in any such course; but to them who *by patient continuance in well doing seek for glory, eternall life, Rom.* 2. 7. Had there been nothing but *happinesse* created, and all men decreed to that blissefull state, heaven had been our *fate*, but not our *crown*, our *destiny*, but not our *reward*, and a rationall man would perhaps have been a disputing, why man should be so eternally

nally *happy*, why such a short weak practice of piety should be so hugely, and so everlastingly rewarded; And so on the other side if hell had opened her mouth wide, and enclosed all, had all men absolutely been decreed to those fatall chains, a rationall man would have been ready to tell you, that this *were to make men innocent, but lay blame enough on God*, and so there had been little of reason on either side. But God that hath made us *rationall* men, hath provided *rationall* rewards for us, a *rationall* tribunall and judicature, a *rationall* blisse and wo, not onely every *man repaid according to his works*, (adjudged to *hell* by a *righteous Judge*, and to *heaven* by a *righteous Judge* also) but even allowed satisfaction to all his scruples, if he come not to blisse, hee shall see 'tis his own wretchlesse contempt hath kept him from it: *Behold*, (saith he by *Moses*) *I set before you life and death, blessing and cursing*; eternity of joys in the hand of an easie obedience, a * *gracious blessed yoke*, (which he that takes upon him chearfully shall find rest to his soul, live the most admirable joyous life of felicities here, and passe from a Paradise to a Throne) and *eternity* of miseries to him that will fall in love with them, and to no man else. *For God made not death*, at least made it not for man, (Paradise was created for him) the *everlasting fire* was prepared *for the Devill and his Angels:* but *ungodly men with their words and works called it to them*, *Wisd.* 1. 16 committed a kinde of riot upon hell, invaded *Lucifers* peculiar, and if you mark, strive more vehemently for their portion in that lake of brimstone, endure more temporall hardship in their passage thither, then any Martyr in his fiery chariot of ascent toward heaven: and then I hope, you would, if you were an Atheist, confesse, that he that takes such pains for it, is *worthy to take his portion with it*, to have that pay which he hath merited so dearly.

ἡμᾶς μὲν ἀγαθὸς, τὸς δὲ θεὸς ἐκ ποιῆν κακὸς. Sallust. περὶ θεῶν.

* χρηστὸς ζυγός.

λαχεῖν μερίδα. Wisd. 1. 16.

S. *I acknowledge my scruple satisfied, and my self obliged, if it be but for the* honour *and* awe *I owe to my own soul, if but to save my* reputation *in the world, that I be not such an abject stupid fool, to retract my choice, to call back the hostages I have given to Satan, those pledges of my soul, (whatever faculty hath at any time been sent out to Satan to bring me in some sleight joy) and for the future to set out a more rationall, more justifiable voyage.*

αἰσχύνη σωτὴρ, Pyth.

C. The Lord confirm and prosper you in that resolution, and bring all other imprudent men timely into the same thoughts.

S. You have now gone over all the articles; the Lord grant me to live *accordingly.*

C. Saint *Augustine* will give you a very considerable saying to this purpose: There be, saith he, two kindes of wicked men, wicked beleevers, and wicked unbeleevers: * *The wicked Infidell beleeves contrary to the faith of Christ; the wicked beleever lives contrary to it, and it shall be more tolerable for the men of Sodome in the day of judgement then for such.*

* *Improbum infidelis credit contra fidem, improbus fidelis vivit.*

Lib. VI.

S. *HAving thus far inlarged your trouble, I beseech you to explaine the doctrine of the* Sacraments *to me, because me thought at the learning of the* Church-Catechisme *there was no part which I could so hardly conquer with my understanding as that.*

C. I conceive it very probable, because those being *institutions* of *Christ*, there is little in them wherein your own *reason* could assist you any farther then that could collect or conclude from Scriptures, wherein those institutions are set down, by way of *story* in the *Gospels*, or by way of *doctrinall discourse*, by Saint *Paul*, and other *Scripture-writers*. But yet let me tell you, that there is not a more excellent *breviate*, or summary of that which is there scattered, to be met with, then those short answers to the questions in that Catechisme doe afford you; If you please I will view it over with you. The first question you see is, [*How many Sacraments hath Christ ordained in his Church?*] A *Sacrament* in this place signifies a *holy rite*, a sacred *ceremony* used in the service of God; of which sort there being many ordained by the *Church*, and used accordingly in obedience to that Ecclesiasticall Ordinance, some few there are which Christ himself, when here on earth, did ordain and institute, and of those particularly the question is, how many there are of this nature, of this immediate institution of Christs, because those certainly which are such, will deserve more reverence from us, and more care and diligence in the use of them, then any others which any inferiour authority hath *instituted*. And to this question the answer is very exact, that there are [*onely two, as generally necessary to salvation,*] that some other sacred rites Christ did institute for some sorts or cases of particular persons; as imposition of hands, *Heb.* 6. 1 *&c.* but of this kind, wherein all men to whom Christianity is revealed (or that expect salvation from Christ) should think themselves concerned, to which all Christians are obliged so far as not to neglect them wilfully, or to want them when they may be had, of this kind I say there be onely two; 1. *Baptism, i. e.* a ceremony of washing with water, either by going into a Brook and being dowsed over head and ears in it, or by being *sprinkled* with water on the face, or principall part, as hath been used in these colder Countries in stead of the former. 2. The *Supper of the Lord, i. e.* the blessing of Bread and Wine, and dividing it among those which are present, in imitation of what Christ did after his last Supper, and by way of commemoration of that death of his which immediately followed that Supper, and (which as a speciall part of his office in working our redemption) we ought frequently to recount by way of thankesgiving to him, and present it before his Father, to whose favour we have no claim but through those *sufferings*.

S. *will you proceed to the second question* [*What meanest thou by this word* Sacrament] *which is so plain, and pertinent to that place wherein it is set, that I shall not need your help, save onely to open and clear the answer which is given to it?*

Sect. I. *Of Sacraments in generall.*

C. The answer is, that in this place the word *Sacrament* is set to signifie, *an outward and visible sign, i. e.* not onely a *holy rite*, or *ceremony*, as before I told you,

you, but that a *significative*, not empty *rite*, a *ceremony* set to import, and denote something visibly and discernibly, and that something, *an inward spirituall grace given unto us*, *i. e.* some speciall favour and gift of God bestowed upon us (particularly by the death of Christ) and this sign or significative rite *ordained by Christ himself*, of his immediate *institution*, and designed and consecrated by him to two grand ends. 1. As a *means whereby we receive the same*, *i. e.* as a means of conveyance, whereby he is pleased in a peculiar manner to make over that grace or favour to us, as also by the right and due use of which we doe perform our parts, or the *condition* required of us to make us capable of receiving it, and so are actually made partakers of so much of the grace, as at that time is useful for us (such is *pardon of sin*, Gods reconciliation or favourable acceptance of us, and strength to doe what God requires;) and 2. As a *pledge to assure us thereof*, *i. e.* a pawn as it were delivered us from God by the hand of the Minister, to give us ground of confidence, and acquiescence, that those graces or favours so made over to us by God, of which hereafter we may hope to partake, (such are *finall acquittance* or pardon of sin, and a *pure*, and *happy* condition in another world) shall infallibly be performed to us, as when some *promise* is made for the *future*, and a *pawn* deposited till the promise be performed.

S. *The next question descends from the generall consideration of the nature of a* Sacrament *to a particular view of the parts of it; and first how many such parts there be?*

C. The answer you have already learnt, and will be able to tell your self, that as in the notion of a *sign*, or *picture*, as it is such, *i. e.* as it is a meer relative thing, there are two parts, the *resemblance*, and the thing *resembled*; the second as it were the *soul* to the former, without which it is a *phansie*, a *chimæra*, not an *image*, or *Picture*, so in these holy significative rites, there is, 1. the *signe*, or *outward visible part*; and 2. that which is signified by it, the *grace* or precious treasure that this *image* is set to represent, or which is to every intelligent mans understanding conveyed under that *vail* or *semblance*.

S. *Having said so much in generall of* Sacraments, *and of the parts of which all such are compounded, I see the next question descends regularly to the viewing of the former affirmations, in each particular to which they belong, and beginning first with the first Sacrament*, viz. *Baptisme; the question is, what is the* outward *part in that, what the* visible sign or form, *i. e. I conceive, what is the thing in* Baptism, *which us set to signifie some such* grace *of Gods?*

Sect. II. *Of Baptisme.*

C. *water* is clearly affirmed to be that *sign*, that as among the *Jews*, when any *Proselyte* was received in among them, and *entred*, or initiated into their Church, they were wont to use *washings*, to denote their forsaking or washing off from them all their former prophane *heathen* practices; so by Christs appointment, whosoever should be thus *received* into his family, should bee received with this ceremony of *water*, therein to be *dipt*, *i. e.* according to the Primitive ancient custome, to be put under water three times, or in stead of that, to bee sprinkled with it, with this form of words joyned to that action by the Minister [*I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost*] which words being by Christ prescribed to his Disciples, must indispensably be used, and the meaning of them is double. First, on the Ministers part, that what he doth, he doth not of himself, but in the name, or power of, or by commission from

from the bleſſed *Trinity*. Secondly, and more eſpecially in reſpect of the perſon baptized; 1. That he acknowledges theſe three, and by deſiring *Baptiſme*, makes profeſſion of that acknowledgement, which is in effect the ſum of the whole Creed, which that Catechiſme excellently abbreviates by ſaying, that the chief things learnt in thoſe Articles, are 1. To *beleeve in God the Father who hath made me and all the world*, *i. e.* all the creatures as well as men. 2. *In God the Son, who hath redeemed me and all mankinde*, i. e. *taſted death for every man*, bought out of that ſad thraldome of *ſin* and *Satan*, as many as were dead in *Adam*, *i. e.* every man in the world, though neither Angels, nor any other creature beſide. 3. *In God the holy Ghoſt, who ſanctifieth me, and all the elect people of God*, *i. e.* worketh grace effectually in the heart of all thoſe who are obedient to his call, or working, for thoſe are the *elect* or *choſen*, in that place of the Goſpel, where it is ſaid, that *many are called, but few choſen*, many invited by God, but few which make uſe of that mercy of his, few that are obedient to that call. 2. That as he acknowledges theſe three, ſo he delivers himſelf to them as to the three principles or authors of *faith* or Chriſtian Religion, and acknowledges no other as ſuch, (as to be *baptized in the name of Paul*, ſignifies to ſay, *I am of Paul*, *i. e.* to pin my faith on him in oppoſition to *Cephas* and all other) to receive for infallible truth whatſoever is taught by any of theſe, and nothing elſe. 3. That he delivers himſelf up to be ruled as an *obedient ſervant* by the directions of this great Maſter, a willing Diſciple of this bleſſed *Trinity*, and ſo the Greek phraſe [*into the name*] doth import; and theſe three acts of the baptized together, make up his part by way of condition required of him to make him capable of that grace, which the Miniſter from God thus conveys upon, and enſures unto him.

S. *The next queſtion proceeds regularly to the thing ſignified in Baptiſme, under the name of the* inward ſpirituall grace, *which I conceive to denote that favour and ſpeciall donative made over from God in that Sacrament, and that ſtyled* ſpirituall *as belonging to the ſoul of man, or his immortall* ſpirit, *and* inward, *as that which is ſignified by the* outward *ſign, in the notion wherein we ſay there be two parts of a* picture, *an* inward *and an* outward, *the man himſelf is the* inward *part of his picture, or that which is* inviſible, *the* outward *being the* viſible *form upon the table; ſo that I ſuppoſe my ſelf to conceive the meaning of the queſtion, but for the anſwer I muſt crave your aſſiſtance.*

C. The anſwer is, that the *inward part of baptiſme* ſignified by, and conferred with that outward *ceremony*, is a *death unto ſin, and a new birth unto righteouſneſſe*. For the full underſtanding of which, I muſt ſhew theſe three things. 1. What is meant by that *death*, and *new birth*. 2. How theſe are ſignified by *water in Baptiſme*. 3. How *Baptiſm* is a *means* of working this in us, and a *pledge* of aſſuring us of it; the explaining of theſe three will be neceſſary to a clear underſtanding of this matter. For the firſt, *a death unto ſin*, ſignifies a getting out of the *power*, and from under the *guilt* and *puniſhment* of it. *The living unto ſin* is being a *ſlave* of ſin, *i. e.* ſubject to it both for *tasks*, and *blows*, like the *Iſraelites* to the *Ægyptian* taſk-maſters, in their power to ſet them a drudging in their ſervice, and in their power to beat and oppreſſe them; he that liveth unto ſin, or in whom ſin reigns, is a direct gally-ſlave, to *drudge*, and over and above the miſery of that, to be *tormented* too; and he that is in that caſe, as long

as

as he continues ſo, can neither by any ſtrength of his own get out of that *dominion* of ſinne, as it ſignifies *working the works of that ſin*, (ſinning continually) or as it ſignifies *puniſhment* due to that ſlave, whoſe very ſervice (*i. e.* his ſins) binds him over to *puniſhment*; In plain tearms, the *naturall man* or every man living, conſidered without the *grace* of Chriſt in his *naturall* eſtate, hath neither *ſtrength* to *avoid* ſin, nor *means* to eſcape *puniſhment*. Proportionably therefore to this, a *death unto ſin*, is the getting out of theſe gallies, a being reſcued by Chriſt from this neceſſity of continuing and going on in ſin and conſequently a being delivered from thoſe puniſhments, which are the reward of an unreformed courſe of ſin; both theſe together are ordinarily called mortification, and as they belong onely to the ſins of *commiſſion*, they are a previous diſpoſition to that new birth unto righteouſneſſe, (as in every mutation and new production, there *is* a laying aſide the old form, preparatory to the receiving of a new) but as they belong to ſins of *omiſſion* alſo, (the mortifying of which is the doing what is commanded) ſo are they all one with that *new birth*.

S. *what then is that* new birth unto righteouſneſſe?

C. The contrary to the living to ſinne, *i. e.* it is a giving me ſtrength to walk righteouſly, and means to obtain Gods favour, the begetting me to that double *righteouſneſſe*, that the young tender *Chriſtian hungers and thirſts after*, the *righteouſneſſe of ſanctification* to ſatisfie his hunger, that bread of life to ſtrengthen his ſoul, and the *righteouſneſſe of juſtification* to ſet him right in the favour of God, that vitall refreſhment that the conſcience ſcorcht with the guilt of ſin ſo thirſts after. Some difficulty there is, and poſſibility of miſtake in that which I have now delivered, therefore you muſt weigh it diligently, and obſerve that this *death*, and *new birth*, is neither the reſolving to forſake ſin and live godly, for this is ſuppoſed before *Baptiſme*, to make capable of it, (as appears by the next queſtion and anſwer in the Catechiſme) nor on the other ſide the actuall forſaking of ſin, and living a new life, (*denying ungodlineſſe and worldly luſt, and living ſoberly, and juſtly, and godly, Tit.* 2.) for that is a conſequent task of him that makes a right uſe of the grace of *Baptiſme* for his whole life after, and both theſe an act of the man wrought, the one by the *preventing*, the other by the *aſſiſting* grace of God; but this grace of *Baptiſme* is this *ſtrength* of Chriſt, or ſupernaturall ability to forſake ſin, and live godly, and proportionably a tender of Gods *pardon* and gracious acceptance, *pardon* of the forſaken ſins, and *acceptance* of the imperfect (ſo it be ſincere) *godlineſſe*: And that this is the very intention of the Catechiſme in theſe words, and not any gloſſe of mine, may appear by what here follows as the reaſon of it; *For being by nature born in ſin, and the children of wrath*, (*i. e.* born with ſtrong inclinations and propenſions, which would certainly engage us in a courſe of ſin, and ſo conſequently make us worthy of wrath, (as a child or *ſon of perdition* is one *worthy* to be deſtroyed) *we are thereby made children of grace*, *i. e.* have in *Baptiſme* that ſtrength given us by Chriſt that will enable us to get out of that ſervile, and dangerous ſtate.

S. *You have prevented and ſatisfied my ſcruples in this particular, I ſhall now call you to the ſecond thing you promiſed me, and deſire you to ſhew me how this death and birth, (or that ſtrength to mortifie and to raiſe up to new life, together with Gods tender of pardon, and acceptance, which you have ſhewed me, are the importance of that death to ſin, and new birth to righteouſneſſe) are ſignified by*

the

the outward part in Baptism, *by the* dipping *or sprinkling in water, &c.*

C. The *water* here is set to signifie the *purifying* spirit of *Christ*, which hath that double power in it of cleansing from *sin*, and from *guilt*; and the ancient manner of putting the person baptized under water, and then taking him out again, was set to denote the two severall acts of this grace, first by way of *dying*, then of *rising* again; and the ancient custome of doing this thrice signified (not onely the faith in the *Trinity* into which they were baptized, but peculiarly) the *death* of Christ and his *rising* the third day, which death and resurrection together are that *fountain that is opened for sin and for uncleanesse*, Zach. 13. 1. the originall of strength to die to sinne, and of new birth, and of the pardon and acceptation proportioned to them.

S. *I shall now want but little of your help for the third* quære, *How Baptisme is a* means *of working this in us, and a* pledge *of assuring us of it; For if Christ have instituted that Sacrament, as a means of conveying both these double graces on us, (as I have already learnt) then is the first part of my* quære *answered; and if so, then sure will it be a* pledge *or* pawn *to ensure us of it, to give us confidence that if we be not wanting to our selves in our part of the Covenant, either by way of preparation before, necessary to give us a capacity of this mercy, or of making use of it afterward, it shall on Christs part be infallibly bestowed on us. Having saved you this trouble, I shall take confidence to hasten you to the next stage, which is to proceed to the next question, which comes in here very seasonably;* What is required of persons to bee baptized, *to fit them for that Sacrament, and make them capable of these benefits of it?*

C. The answer referres all to two heads, *Repentance*, and *Faith*, and defines them excellently, [*Repentance whereby they forsake sinne,*] to shew that it is not sufficient to denominate a penitent, that he *grieve*, or *confesse*, or sleightly *resolve* against sin, much lesse that he grieve with the apprehension of punishment, or wish that he were penitent, unlesse he do really, and sincerely, and actually *forsake* sinne.

S. *But how can such* forsaking *be required before* Baptisme, *when the* strength *of forsaking is before affirmed to be given me in* Baptisme?

C. This difficulty will be salved, if you observe that there is a double *forsaking*, one of the *heart*, in a generall cordiall renouncing; the other of the *actions*, in a particular holding out in time of temptation; the one is called Gods *giving* us to *will*, the other to *doe*; the first I told you was an act of Gods *preventing* and *exciting grace*, the second of his *sanctifying*, and both these when they are wrought in us by the grace of Christ, are actuall forsaking of sin, (and so more then the sleight resolution which I told you was not *repentance*) and yet one of them much lesse then the other, and so preparatory to it, the *forsaking* of the *heart* here meant in this question by repentance; and the *forsaking in the actions*, that to which the strength is made over in Baptisme.

S. *You will now proceed to the second requisite*, Faith, *which I see there described to be that* whereby they stedfastly beleeve the promises of God made to them in that Sacrament; *have you any thing to adde to that explication there given of that* grace?

C. Onely this, that there is first mentioned the *promises* of God; secondly, the *peculiarity* of them; thirdly, the act of faith, what it is, *beleeving*; fourthly,

the qualification of that act, ſtedfaſt beleeving. For the firſt, I have heretofore ſhewn you, that when *promiſes* are the *object* of *faith*, thoſe promiſes are (as conſtantly the Scripture ſets them down) *generall*, but *conditionall* promiſes; *generall*, wherein all are concerned without exception, but withall conditionall, requiring, or preſuming ſome performances on our parts, without the due obſervance of which, we have no title to the promiſes; as for example, in this of *Baptiſme*, (which brings me to the ſecond thing here propoſed) the *promiſes* that are made to us in this Sacrament, promiſes of *ſtrength* and of *pardon*, require firſt a prediſpoſition in the ſubject, a *reſolution* of amendment, before hee thus obliges himſelf to give this grace of *ſanctification*, or *juſtification*; and ſecondly, the due and diligent uſe of this *grace*, when it is *given*: without the firſt this grace of Baptiſme is not *given*; without the ſecond it is forfeited again. As for the act of faith here called *beleeving*, it is that which is moſt proper for it, when the object is *promiſes*, as it is here (though when the object is *commands* of Chriſt, the *act* muſt be *obeying*;) and by *beleeving*, we mean the relying on, and depending confidently on *Chriſt* for the performance of his part, *i.e.* of the promiſe, in caſe, and on condition of our not failing in ours; and the word *ſtedfaſt* added to it, argues the radication of this act of faith in an habituall acknowledgement, that Chriſt will never falſifie his word, or fail in giving what he promiſeth. This was required in the *miraculous* cures to make the patient capable of the benefit of Chriſts power, to beleeve that he was thus able, and here 'tis required to make capable of thoſe more ſoveraign benefits, the ſpirit and grace of Chriſt, and is indeed a qualification of our prayers, to which, when they are rightly qualified, the Spirit and the pardon, which are the things promiſed in this Sacrament, ſhall bee aſſuredly granted.

S. *All this which hath been ſaid concerning the qualifications required in the perſon to be baptized, being graces which cannot be expected of children who have no underſtanding, have raiſed in me that ſcruple which in the next queſtion is clearly propoſed*, Why then are Infants baptized, when by reaſon of their tender age, they cannot perform them? *i. e. cannot* repent, *and* beleeve. *To which I perceive the anſwer accommodated is not that, which I have heard ſome men averre at leaſt as poſſible, that the* habits *of theſe graces may be in Infants, but by plain acknowledgement, that they doe not at that time themſelves perform them, it anſwers that they doe* performe them by their Sureties, &c. *what is the meaning of that?*

C. You will remember that I told you, that the repentance here was an act of the heart, *i.e.* a *firm reſolution* of amendment, and what is that but a kinde of vow that they will do it, (and ſo beleeve alſo) when being fitted by age and abilities of underſtanding and inſtruction, they ſhall be thus enabled, and ſtrengthened by Chriſt? Now this vow, or oath the childe is ſuppoſed to make at the Font, though not with its own mouth, yet by *Proxeys*, by Sureties, not ſo much promiſing that he ſhall doe ſo, as ſpeaking in his ſtead, by way of ſubſtitution, repreſenting the Infants voyce, and taking upon them an obligation for the Infant, (an act of great charity in them, to get an early intereſt for the child in thoſe ſo precious mercies which cannot be had without ſigning the Indenture back again, undertaking the condition of the *Covenant*) which conſequently the Infant is engaged in, and when he comes to underſtand, muſt reſolve himſelf, by vow and ſolemne

ſolemne oath to be bound to it, or elſe ſolemnly muſt diſclaim all part in the benefits of it. In plain terms, every childe that was ever baptized, (and ſo you to whom I now ſpeak) have the option given you, whether you will acknowledge that to be your ſenſe which your Sureties undertook for you at the Font, (which if you do, then do you take that obligation in your own name, and are perjured for ever after, whenſoever you fail in performing any part of it, whenſoever you embrace any *worldly luſt*, any *vanity of this wicked world*, *&c.*) or whether you will diſclaim it, (as they that have been married, being children, have a choyce after, whether it ſhall ſtand a ratified marriage or no) which if you do, and will not be bound to the duty, you muſt know you renounce withall all right or claim in the *promiſes* of Chriſt, diſclaim that ſtrength that Chriſt was ready to have given you, and ſo continue an impotent wretch, not able to reſiſt any the weakeſt temptation, ready to be carried headlong into all villany, to the very defaming and waſting the reaſonable ſoul within thee, *to fall from one wickedneſſe to another, and not come unto any degree of righteouſneſſe*, of Chriſtian vertue, or morall civility, and withall ready to drop into hell, in minutely danger to be hurried thither to receive the wages of thy unrighteouſneſſe. If the conjunction of theſe two can be allowed to make up a formidable ſtate, if you can either value *vertue* and *ſtrength*, or *pardon* and *acceptance* from heaven, you will ſurely be ſo well adviſed, as to acknowledge thoſe ſureties your friends which engaged you in ſuch a gainfull Indenture, and being now come to a ſenſe of it, count your ſelfe under vow, and labour not to be ſacrilegious aſſoon as you are come into the Church, to perjure your ſelf, and rob God of a veſſell bought by his bloud for his Temple, to *ſerve him* there *in holineſſe and righteouſneſſe before him all the dayes of thy life.*

Sect. III. *Of the Lords Supper.*

S. *I have enlarged your trouble too far on this firſt* Sacrament, *I ſhall demonſtrate my willingneſſe to leſſen it by haſtening you to the ſecond, in theſe words* [Why was the Sacrament of the Lords Supper inſtituted?] *what courſe will you think fit to take to expound that to me at the beſt advantage?*

C. If you will take my judgement, this muſt be the method; (which will coſt you ſome attendance) firſt, to ſurvay the ſtory of Chriſts inſtitution of this *Sacrament* in the *Goſpel*; ſecondly, to obſerve what is ſaid of it by way of *ſtory* of the *Apoſtles practice*, *Acts* 2.46. & 20.7. thirdly, what S. *Paul* addes to that in his deſcribing or directing the uſe of it, 1 *Cor.* 11.20. and by the way in a ſhort paſſage, *c.* 12.13. Then fourthly, to ſuperadde the ſame Apoſtles deſcant on theſe plain ſongs in one notable place, 1 *Cor.* 10.16, *&c.* and then fiftly, to ſee what will certainly ariſe from theſe foure together; ſixtly, to apply them by way of illuſtration and confirmation to what is laid of this matter in the Catechiſme.

S. *Bee you pleaſed then to obſerve your owne geſſes, and begin with your firſt ſtage.*

C. I will. And it will not coſt you much patience, for although in three of the Goſpels, the ſtory of Chriſts inſtitution be repeated, yet is there no conſiderable variation in that variety. Some things onely are obſervable as *circumſtances* in the ſetting down the ſtory, ſomething as *eſſentiall* and *fundamentall* to the inſtitution.

S. *Bee pleaſed to diſpatch firſt thoſe that are* circumſtantiall *and leſſe* principall.

C. The first of them is, that *Jesus* gave that Sacrament to all the Disciples, even to *Judas* himself, as will appear by all three Gospels: *Mat.*26. 20. *he sate down with the twelve*: and *v.*25. *Judas* speaks to him, and *v.*26. *Jesus gave it to the Disciples*, the same sure that had all the while been spoken of, there being no mention of his going out, as yet: And *v.*27. hee bids *drink ye all of this*, not *Judas* excluded. So *Mark* 14.20. the betrayer *dipt with him in the dish*; and *v.*22. *as they did eate, Jesus blest and gave to them*; and *v.*23. *they all drank of it.* But most punctually *Luke* 22. *after he had given the bread and wine*, v.19. & 20. it follows v.21. *the hand of him that betrayeth me, is with me on the Table.* And that which S. *John* saith to this matter is nothing contrary to this, it being onely a relation of his going out when Christ had told *John*, which 'twas should betray him, *c.*13.30.

S. *From this circumstance what inference doe you make?*

C. That those that are Christian Professors may be lawfully admitted to the Sacrament, though their hearts be full of villany. This you must take warily. I only say (from the example of Christ who knew his heart when he admitted him) that it is lawfull to admit such to the Sacrament. 'Tis true, the Christian that so comes, *eats* ruine to himself, and ought to reform any such sin, sincerely to renounce it before he thus come nigh to God in his *Sacrament*, and if hee doe not, 'tis so far from doing him good, that it proves his mischief. Again, 'tis true that the *Governours* of the *Church*, when they see any man goe on wilfully, scandalously, and impenitently in any sin, ought to inflict the *censures* of the Church upon him, withdraw the Sacrament, and use other the like means to bring him to a sense and shame of himself, by way of *discipline*, when they see it likely to doe good; and in these two respects it is, that such an one may bee justly excluded from the *Sacrament* by way of *charity* to his soul. But then after all this, if he be not under the censure of the *Church* (which takes off the necessity arising from the second case) and if he will still venture so unworthily to that Table, (which lays the guilt arising from the first case peculiarly upon himself) it will not be any new act of sin, (different from either of these) no pollution to the Minister or Communicant, to communicate with him in that Sacrament. So that the onely errour that I would from hence admonish to avoid, is this, that the *communicating* with wicked, or carnall men, is a sin in the Communicants, a being polluted by their company. 'Tis possible indeed evil company may draw into an imitating of sin, and so pollute. But if it do not so, the very keeping company with them, even in these sacred meetings, is farre from being a sinne, 'tis onely an acknowledgement that they are of that number whom Christ redeemed, (and so saith S. *Peter* are *they that are damned*, 2 *Pet.*2.1.) a joyning with them in profession of Christianity, (which sure I may do with those who are onely professors) a confederating in a vow of living Christian lives (and that I may sincerely and lawfully do with them who are not sincere;) and all these are *charitable*, and *Christian* acts, and withall tokens of *humility*, that we are not of that *Pharisees* humour so to condemne and triumph over the *Publican*: and for this practice I conceive we have the Apostles example among the *Corinthians*, of whom though there were *fornicators, incestuous*, 1 Cor.5.1. they *that went to law among infidels*, *c.*6.1. *carnall persons*, *c.*3.3. some that behaved themselves very unchristianly at the *Lords Table*, *c.*11.21. and 1.30. yet of all these the censure of *excommunication*

nication is sent out onely against the *incestuous*; from whence all that I conclude is, that the communicating with such is not unlawfull in a *Christian* Church. Only he that comes thither, is himself concerned to see that he do it *worthily*, (which cannot bee without leaving all his wilfull sins behinde him) and the *Governour* is concerned to exclude him by way of *censure*, when hee thinks that an usefull discipline, but is not by that obliged never to admit him, 1. Because the order Christ sets in the 18. of *Mat.* is not to deal so rigorously with him, till after *three* degrees of *admonition* (which cannot be done just as a man comes to the Table.) 2. Because wee must not *judge* others but judicially upon legall processe, and evidence, (which cannot then probably be had neither.) 3. Because whosoever sees any man come to that Table, whom he knows guilty of such sins, may very reasonably, and by the judgement of charity think he hath repented of those sins, and comes then with new vows of renovation; (though the truth is, if this last case be wanting, yet will not that make it unlawfull to admit him, Christ knowing full well that when *Judas* received the *Sacrament*, he was in the full resolution of betraying his Master:) especially when (as in our Church) every man is by the exhortation before the *Sacrament*, advised of the danger of comming unworthily, and so, if hee be such, exhorted not *to come to this holy Table.* Christ communed with *Publicans* and *sinners*, and this was charity, and humility in him, and a means by conversing with them to reform them, and so may our communicating with them be also.

S. *What other lesse materiall observation have you from hence?*

C. This, that it was used by Christ in imitation of the Jews * custome, and solemnity after Supper, of distributing bread, and drinking wine about the Table, an argument of charity and brotherlinesse among them, and so by instituting it after Supper, *Luke* 22.20. Christ was pleased to signifie to us that it should bee a contesseration of charity among all Christians: yet doth not this circumstance oblige us to doe it at the same time after a meal, any more then the fashion of lying along binds us to the same posture. The ancient Christians generally eat it fasting, and kneeled when they received it.

* *Postcœnium.*

S. *Is there any third observation of this kinde?*

C. There is this, That Christ instituted this after a peculiar supper, to wit, the *Passeover*, which being a sacrificall feast, (of which notion there were many among the *Jews* and *Gentiles*, it being common to both those, to annex to their sacrifices to God, an eating with mirth and festivity upon some parts of the *sacrifice*) and peculiarly commemorative of Gods mercy of deliverance to the *Israelites* out of *Egypt*, and so very fit to signifie the crucifixion of Christ, that Lamb slain by the *Jews*, and fed on by us with bitter herbs, a mixture of sowrenesse in this world, (whereupon Christ is call'd our *Passeover*, or Paschal Lamb slain for us) this Sacrament which was after this Passeover, is to be conceived a confederation of all Christians one with another to live piously and charitably, both by commemorating the death of Christ, (who was so good to us, and must expect some return from us, and indeed died for us on purpose that *he might redeem us from all iniquity, and purifie unto himselfe a peculiar people, zealous of good works*) and by making his blood (as it was the fashion in the Eastern Nations) a ceremony of this *Covenant* mutuall betwixt Christ and us.

S. *Is there yet any fourth observation under this head?*

C. Yes, that Christs pleasure was that all that were present should partake of both *elements* in the *Sacrament*, the *wine* as well as *bread*, as may appear by the plain words, *Drink ye all of this*, *Mat.* 26. 27. and *Mar.* 14. 23. *they all drank of it.* And if it should be objected that the [*All*] there were Disciples, and so that no others have that full priviledge to drink of the *cup*, the answer is clear, 1. That by this argument the *bread* would as well bee taken away from all but Disciples too, and so the laity would have no right to any part of this Sacrament. 2. That the practice, and writings of the ancient Church, which is the best way to explicate any such difficulty in Stripture, is a clear testimony and proof, that the *cup* belongs to all the people, in the name of Disciples at that time.

S. *But why may it not be said that lay-men may baptize also, and doe those other things, for which Christ gave power to his Disciples, as well as this* bread, *and* wine *divided among the Disciples, should belong to them?*

C. The answer is given already, that the *Apostolicall* practice, and the *universall* consent of the ancient Primitive Church have defined the one, and defined against the other, and that ought to satisfie any sober mans scruples, it being no way probable that Christs institution would be presently frustrated, and corrupted by his own *Apostles*, nor their practice so falsified by the universall agreement of all that lived next after them, especially there being no universall Councell wherein 'twere possible for them all uniformly to agree on such an opposition.

S. *Is there yet any more behinde?*

C. Yes, the manner of Christs instituting this Supper, by way of *blessing*, or *praising* God, or giving thanks over it, from whence 'tis called the *Eucharist*.

S. *What doth this import to us?*

C. The offering up somewhat unto God in imitation of the first fruits under the Law. To which purpose you may please to observe the manner of the *Sacrament* in the first *Apostolicall* and ancient Church. The Christians, all that were present, brought some of the good fruits of the earth along with them, and offered them at Gods Altar or Table, and the Presbyter receiving them as an *Abels* offering, blessed God for all his mercies, the fruits of the season, but above all for the death of Christ signified by, and commemorated in the breaking of the bread, and pouring out the wine, and all the people saying, Amen, the Officer or attendant on the Presbyter, call'd the *Deacon*, delivered portions of these, to wit, bread and wine to all that were present; Then was there a common Table spread for all rich and poor promiscuously, who eat together one common feast, and what was left, was reserved by the Presbyter for those, that should be in want, strangers, orphans, widows, &c. and so this was a *feast of charity* in S. *Judes* Epistle, *v.* 12. Proportionably to this it is, that every one that comes to the Sacrament, should bring something with him, *not appear empty before the Lord, or serve him of that which cost him nothing*, but always bring somewhat to the Treasury of the Church, for the use of the Presbyters, in case they were not otherwise sufficiently provided for, (and then they are call'd *oblations*, and the place where they are put the *Sacrarium*) but in case they were, then for the use and sustenance of all that are in want. And that this ought not to be neglected by any man of substance, especially by any congregation, was the main thing I meant to deduce from this circumstance.

S. *I*

S. *I shall suppose now you have past thorow all the first sort of observations, those that are more circumstantiall. what now is that which is the more substantiall difficulty to be explained in those Gospels?*

C. It is to resolve what is the meaning of Christs words of institution. *This is my body, &c.*

S. *And what is that?*

C. Not that the *bread* was *his body*, and the *wine his bloud*, in strict speaking, for he was then in his body when he so spake, and when the Disciples distributed it among themselves, he was not bodily in every of their mouthes. And now his body is in heaven, and there to be contained till the day of restitution of all things, and is not corporally brought down in every Sacrament, either to be joyned locally with the elements, or for the elements to be changed into it; many contradictions and Barbarismes would be consequent to such an interpretation. Every loaf of consecrated bread would be the body of Christ, and so the same thing be two cubits long, and not two cubits long; and many the like contradictory propositions would be all true, which 'tis generally resolved to be impossible even for God, because it would make him a lier, and bee an argument not of power, but imperfection. So again every communicant must carnally eat mans flesh, and bloud, which is so savage a thing, that S. *Augustine* saith, that whensoever words of Scripture seem to sound that way, they must otherwise be interpreted.

S. *what sense then must be put upon them?*

C. The highest, that will not be subject to these intolerable inconveniences, may possibly be the sense of them; and that which most belongs to other places of Scripture speaking of the same matter, must in any reason be resolved to bee the sense of them. Of this sort of places you may first take the passages in the Gospels themselves, *Luke* 22. 20. where Christ saith of the *cup* (not the wine, but the cup, which refers to the action, the pouring out and drinking) that it is a *new Testament*, or new Covenant *in his bloud which was shed for us*. Which it seems is all one in sense with that other, *Mar.* 14. 24. *This is my bloud of the New Testament which is shed for many*; and in *Mat. This is my bloud that of the New Testament* or *Covenant*, *&c.* which being put together as parallels to interpret one the other, will conclude that Christs bloud was truly shed for our benefit, particularly to seal a new covenant betwixt God and us and that this Sacrament was the exhibiting that *covenant* to us: as when God saith to *Abraham*, Gen. 17. 10. *This is the Covenant that I will make with you, every male among you shall be circumcised*; this *Circumcision* is in effect called the *covenant*, (as here the *cup* is the *covenant*) *i.e.* not onely the *sign* of the covenant, but a *seal* of it, and an exhibition of it a reall receiving me into covenant, and making me partaker of the benefits of it. And this you shall more fully see, if you proceed to the places in S. *Paul*, especially that 1 *Cor.* 10. 16. But first we must descend to the next part of our method proposed, that is, to observe what is said of it by way of story of the Apostles practice, *Act.* 2. 46. *&* 20. 7.

S. *what is that?*

C. In the second of the *Acts* this is all that is said of it, that *continuing daily with one accord* (in unanimous prayer) *in the temple, and breaking bread in some* * *house*, or *room*, (as the upper room, *Act.* 1. 13. assigned and separated from all other to that particular use, to be the place of Christian assembly, it being by the

* κατ' οἶκον.

the Jews permitted them to *pray in the* [a] *Temple*, but not to *break bread*, or administer the Sacrament) *they did eat their meat with gladnesse, and singlenesse*, or [b] liberality *of heart: Praising God, and* [c] *having* (or exercising) *charity toward all the people.*

a ἐν τῷ ἱερῷ.
b ἀφελότης, being all one with ἁπλότης, of which we spake, on *Mat.* 6.22.
c ἔχοντες χάριν πρὸς ὅλον τὸν λαόν, where χάρις signifies charity, more then once, 2 *Cor.* 8. and in a place fully parallel to this, *Acts* 4.33. χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς, great grace was upon them all, (which by the antecedents, *v.* 32. [having all things common] and consequents, *v.* 34, 35. [no man wanted, &c.] appears to belong to that matter, and therefore the *Syriack* renders it ו[illegible]כיתא רבתא *i. e. bonitas, benignitas, beneficentia multa*, though *Fabritius* rather following the Greek, render it *gratia magna*. And ἔχειν to use or exercise, as [to him that hath shall be given] and let us have grace, *Heb.* 12.28. And therefore the *Syriack* renders it ותבין ברחמא *dabant in eleemosynâ, vel in misericordia coram universo populo*, not as *Gu. Fabritius* renders it [*quum iniissent gratiam*] for ותב is *dedit* clearly, and רחמא *misericordia, gratia, eleemosyna*, that which is ordinarily rendred σπλάγχνα, bowels of mercy.

S. *What do you observe from this place?*

C. 1. The frequency of the Apostles receiving the Sacrament, (at that time immediately after Christs ascension, and the descent of the Spirit, for ought a man can guesse by the Text) every day at their meeting together. Which although it be acknowledged (as will appear by what you shall see anon) not to be strictly obligatory to us for the like frequency, yet will much reproach and upbraid our infrequency and negligence in this duty now adays, especially our forsaking such assemblies, going out of the Church oft times when that Feast is prepared, and ready for us, if we did not contemptuously depart from it.

S. *What more do you learn from hence?*

C. Two speciall accessories used by them, and (as we have reason to resolve) required of us to make up this solemnity.

S. *What be they?*

C. 1. Godly or Christian joy and chearfulnesse in *blessing* and *praising* God for all his benefits, but especially that gracious gift of his Son Christ. This is set down in two phrases. 1 *Receiving food with gladnesse of heart*, *v.* 46. and the words signifie first a cordiall joy and chearfulnesse, then an excessive degree and expression of it. 2. *Praising God*, *v.* 47. or singing praises to him with lofty and even poeticall expressions.

ἐν ἀγαλλιάσει καρδίας.
αἰνοῦντες θεόν.

S. *What is the second thing?*

C. The *Communicants liberality* and *charity* to those brethren that are in want; this is expressed also by two phrases in the Greek, neither of them fitly rendred in our English. 1. With *liberality* or franknesse of *heart*, a cheerfull, bounteous, cordiall giving. 2. *Having charity to all the people*, by the word which I render [*charity*] intimating that offertory here and in other places, especially 2 *Cor.* 8. which was then, and ever since used constantly in the Church of Christ at the receiving of that *Sacrament*, and by the phrase [*all the people*] signifying, 1. The liberality of those offerings, such as would suffice to that end. 2. The impartiality of distribution, as in a common table all partaking of what was thus offered, the poore as well as the rich, as you shall see anon more at large.

ἐν ἀφελότητι καρδίας.
ἔχοντες χάριν πρὸς ὅλον τὸν λαόν.

S. *Will you proceed now to that other place*, Acts 20.7?

C. I will, and that will adde but little to what this last place hath yeelded. The words are these, *And on the first day of the week, when the Disciples came together*

to

to break bread, &c. and there were many lights in the upper chamber where they were gathered together.

S. *what doe you gather from hence?*

C. Onely this, 1. That the celebration of this Sacrament is called in the Scripture phrase, *breaking of bread*, as before it was, *Act.* 2. 2. That the *Lords day* or *first day of the week* was the time so early set apart to this and such holy duties, and that that is the reason that Saint *Paul*, 1 *Cor.* 16. 2. gives the exhortation, that on the *first day of the week every man should lay aside his proportioned liberality* for the use of the poor. 3. That the *upper room* again was the place of those Christian assemblies. 4. That it is uncertain whether *Act.* 2. they received daily or no, it being possible that the word [*daily*] there may belong only to their going to the *temple*; or however, that here that frequency doth not appear to be continued, but onely every *Lords day* once a weeke, and that still will be a reproach to our slackneſſe. It is now time to advance from theſe more casuall mentions of this matter to those other more solemn texts, and in the next place according to our method, observe what S. *Paul* addes to the Gospel-institution in his describing or directing the use of it, 1 *Cor.* 11. 20. &c.

S. *Please you to doe so.*

C. I shall, and to that end briefly give you a paraphrase of the whole place, *V.* 20. *when you after this inordinate manner* (mentioned, *v.* 18, 19.) *meet together, this is not to doe as becomes Christians when they eat the Lords Supper*, (or as the *Syriack* reads, *when they eat and drink on the Lords day*) V. 21. *But as if you were at your own meals, every man of you eat that which he brought with him, so that one eates and drinks more then is fit for him*, (*viz.* the rich that brought more with him) *and another* (poor man that could bring but a little) *is well-nigh famished.* V. 22. *If this be it you will doe, you should keep at home, and eate by your selves; and to come to the congregation, and doe this, is the despising and scorning the Church of God*, (where all that is brought is to furnish a common table) *and withall a shaming those poor men that* (could bring but little, and) *are out of countenance to have done so, when you* (rich misers that are by them) *have such plenty. What, doe you expect to be born with, and not reprehended for this? you are mistaken, this is a fault in you*, (to which purpose I will tell you the manner of Christs institution of the Sacrament, to which those Christian Feasts were annext) V. 23. *The Lord delivered down this course to me, which I deliver to you*, viz. *That the Lord Jesus in the night that he was to be delivered up to the Jews, took bread, and giving thanks over it, brake it, and said, Take, and eat, This* (not this bread, for it that should be the antecedent, the Greek word is of a gender, that in strictneſſe will not bear it both here and in the Gospels, but either indefinitely *This*, or with respect to the immediate antecedent, *this taking and eating*) *is my body which shall be delivered* (or as the *Syriack* is, *broken*) *for you, doe this* (or as the *Syriack*, *doe thus*) *in commemoration of me.* (Where I conceive the literall notation of the words will beare this observation, that as the word [*This*] in the latter words signifies not the *bread*, but the *whole action* or *administration*, [*doe this*] *i.e.* doe you all that I have done', and so commemorate me; so the same word [*This*] in the former speech [*this is my body*] may signifie the whole action too, *viz.* the breaking, and distributing, taking, and eating this bread, is the *body of Christ*, in what sense you shall see anon) V. 25. *So likewise* he

he took the cup, having supt before, (and so did it for some peculiar intent, not to satisfie this rite) *and gave it them to drink, saying, This cup is a new covenant made with you, and sealed in my blood, and as oft as you thus drink together, doe it on design to commemorate me.* V. 26. *For as oft as you shall eat this bread, and drink this cup*, (saith Saint *Paul* by way of conclusion from the premises, for the *Syriack* setting it suffers it not to be part of Christs speech) *you doe one to another annunciate or proclaim the death of our Lord, till he come again to judge us.* V. 27. *And therefore whosoever doth eat of this bread, or drink of this cup unworthily*, (either not performing the condition required in the covenant, of which that is the seal, or breaking the institution of it in any principal part, particularly in that of the charity and liberality here mentioned in those *Corinthians*) *is so far from being benefited by that Sacrament*, or *that death of Christ, that he is rather to be looked on as a man that by his unworthy action had wounded the Lord, contributed farther to the crucifying of him.* V. 28. *And therefore let a man examine, and shrift himself, and see that he come worthily to that Sacrament, both by laying off all his former hainous sins, and behaving himself in that action Christianly*, quite other wise then those *Corinthians* it seems had done. V. 29. *For he that eateth and drinketh unworthily* (being unworthy by his impenitent sins to approach to so sacred an action, or behaving himself so unchristianly there) *by thus eating and drinking engageth himself to damnation, not considering the death of Christ which this was to commemorate, and the end thereof, that he should die unto sin, and give himself up to new life.* V. 30. *The not performing of which is oft punisht even in this life, by sicknesse, diseases, and even excision or death it self.* V. 31. *Which are punishments of God to bring them to a sense and reformation that nothing else will work on.* V. 32. *And sure, such kind of punishments are in God acts of chastisement, and so of mercy, to mend, that he may not condemn*, to give us our punishment here, that it may not be behind an arrear to be paid *hereafter.* V. 33. *Therefore for the fault which you were first told of, that of eating before others, even before they come, engrossing to your selves, and despising others, I beseech you let that bee mended in these publike assemblies.* V. 34. *And for private meales, or eating by your selves, let it be at home, for to take them in the Church is a damning sin; and for other directions, I will give you them when I come among you.*

S. *what doe you chiefly observe to me from this place for my farther instruction?*

C. The punctuall confirmation of almost every particular before collected from the Gospels, which although it be no new thing because it was there delivered, yet in effect teaches us somewhat, *viz.* this, that those other doctrines that according to severall mens phansies are delivered concerning this Sacrament, having no ground in either of these texts, have not authority from Christ, nor yet from Saint *Paul*, (unlesse the other place which is behinde will afford them) which what they are, I shall no farther tell you, then thus *negatively*, it being my purpose only to teach you the *positive* truth to direct your life, not the contrary errors that may satisfie your curiosity, or provoke you. There is also here a great weight laid on a worthy receiving of that Sacrament, and to that end speciall care must be taken that we examine our selves, come not to that spirituall presence or vision as it were of God, to the renewing of his covenant with us, with any impurity about us, and as a pawn and pledge of our leaving all other

sins,

sins, we must signifie and expresse our *charity and liberality*, and not be guilty of any of those earthly sins, of *pride* and *covetousnesse*, but condescend to a common partaking of some part of Gods mercies with our brethren.

S. *You told me there was another passage by the way*, cap. 12. 13. *looking this way, what is it?*

C. This only, *that we have been all made to drink into one Spirit*; which by some of the Greek Ancients hath been thought to refer to the *cup* in this Sacrament, (though the truth is, it may signifie no more then *being watered*, or irrigation, a consequent distinct from the *planting* in *baptisme* that went before, in that sense as it is said that *Paul plants*, and *Apollos waters*, 1 *Cor.* 3. 6. where the same word is used;) And then the plain meaning of it seems by the context to bee no more then this, that as by baptisme we are all entred, &c. incorporate into that one body of which Christ is the head, so by the other *Sacrament*, whatever our particular condition in the Church be, we are received into a *participation* of that one *Spirit*, which furnishes every order and sort of men with gifts convenient for their ministration, and so this *Sacrament* is an obligation to *charity* and *humility* to one another, neither *opposing*, nor *contemning* one another, as follows in that Chapter.

S. *Will you now proceed to the fourth part of your proposed method, and see what is to be found to this purpose in that speciall place* 1 *Cor.* 10. 16?

C. I shall, and for a right understanding of it, and collecting that which the context was meant to afford us, you must mark that the practice of the *Israelites* first in their *sacrifices*, and then the *heathens* in theirs, are there brought to convince the truth of what is there said of this Christian Sacrament, and therefore it will be usefull to observe first what it is that is there said of the *Israelites*, then of the *Gentiles*, and then to apply or bring it home to this businesse.

S. *What then is it that is said of the* Israelites?

C. It is this observation concerning their *sacrificall feasts*, *v.* 18. that they that eat any part of them (as when the Priest offered up a sacrifice, parts of the beasts were eaten together by the people) are conceived to have done their part in the service performed by the Priest, or Sacrificer, and to have right to his part of the benefit of the *sacrifice*; his eating is *called eating before the Lord*, and is by God counted as an acceptable service; and whatever flows from God in this case by way of *benefit*, or advantage, comes to him as really, as to the Priest, it being the Priests part to *sacrifice*, the peoples to *eat*; and so in those two things there is a mutuall reciprocall action betwixt God and them, they *serve God*, and *God blesses* them, and that is called communicating or being partakers of the Altar.

S. *What is it that is said of the heathens?*

C. 1. That they sacrifice to their false *gods*, when onely the true one ought to have that worship from them, *v.* 20. & 22. and as by the 22d it appears, that this is a breach of the second Commandment, for to that referre those two speeches [*doe we provoke God to jealousie*, in reference to his being a *jealous God*,] and [*are we stronger then he*] in reference to his title אל *God*, which signifies *strong*. 2. That they have this mutuall conjunction with those *false gods*, are supposed to receive influxes from them, and to disclaime expecting any thing from the *true* one, *v.* 20. & 21. where also the phrase [*the cup of the Lord*] is to be taken notice of, and parallel to that, [*the table of the Lord*] to note the *acti-*

on again, and not the *elements*, as before I shewed you, the [*This*] signified.

S. *What then is the result of both these instances together?*

C. That they that eat of the sacrificall feast, either of the true, or false gods, have a *mutuall conjunction* with them, a kinde of *confederation*, perform services to, and receive influences, benefits and advantages from them, doe so really from the true God, and are supposed to doe so from the false, (which is the reason why *Daniel* refused to eat of the portion of the Kings meat, *Dan.* 1.8. because a part of it being cast upon the altar to the heathen gods, the rest was consecrated to them, and so was meat offered to an idol, which a Jew was not to tast of.)

S. *How then will you bring this home to our businesse in hand, to the* Sacrament?

C. You shall see, *v.* 16. for there the *Sacrament* is set down, and the nature, and use of it. Thus. *The cup of blessing which we bless*, (or as the *Syriack*, *the cup of praise*, i. e. *the chalice of wine* which is in the name of the people offered up by the Presbyter to God with *lauds and thanksgivings*, *i. e.* the whole Eucharisticall action, (and that expresst to be the action of the People as well as the Presbyter, by their *drinking of it*) *is the communication of the bloud of Christ*, a *service* of theirs to Christ, a *sacrifice* of thanksgiving commemorative of that great mercy, and bounty of Christ in pouring out his bloud for them, and a making them (or a means by Christ ordained to make them) *partakers of the bloud of Christ*, no: of the guilt of *shedding it*, but (if they come worthily thither) of the *benefits* that are purchased by it, *viz. the washing away of sin in his bloud*; So in like manner the * *breaking, and eating of the bread*, is a *communication of the body of Christ*, a sacrifice commemorative of Christs offering up his body for us, and a making us partakers, or communicating to us the benefits of that bread of life, strengthening us, giving us grace; and both these parts of each part of this Sacrament put together are (parallel to what was said of the *Israelites* and *Gentiles*) a *mutuall confederation* betwixt us, and the crucified Saviour, on our parts an *acknowledging* him for our God, and worshipping of him, and on his part the making over to us all the benefits of his *body* and *bloud*, (i. e. *his death*) *death*, *grace* and *pardon*, to *sanctifie*, and to *justifie* us.

S. *You told me even now that you would shew me how the phrase* [this is my body] *in the Gospel*, (*interpreted by this* taking and eating is my body) *was to be understood, perhaps it may now be time for you to pay me that debt?*

C. It is a fit season to doe so; for this very phrase of Saint *Pauls* [*the bread which we break is the communion of the body of Christ*] is the key to open that difficulty, and indeed perfectly all one, of the very same importance with that. This *breaking, taking, eating of the bread*, this whole *action* is the reall *communication of the body of Christ to me*, the very giving Christs body to me, that as verily as I eat the bread in my mouth, so verily God in heaven bestowes on mee, *communicates* to me the *body* of the crucified *Saviour*. And so all that I told you of the full sense of that phrase [*communication of Christs body*] is again to bee repeated here to make up the sense of these words [*this is my body*] which being so lately told you, I need not now to repeat to you.

S. *I shall spare you that pains, and rest satisfied with what you have already afforded me, and now onely remember you that having gone thorow foure parts of your intended method, the fift is now next to succeed, to see what will certainely arise*

* So the phrase, τὸ κλώμενον, will be all one with λαβεῖν καὶ φαγεῖν τὸ δῶρον, [*to take and eat the bread*] proportionably to the notion I gave of ποτήριον and of πίετε in the Gospel, *This is my body*, i. e. *the taking and eating this bread*; not this bread it self; and so it will be answerable to ποτήριον τὸ εὐλογίας, the *cup*, not the *wine*, to note the *wine* in the cup ready for drinking.

arise from these five views; please you to proceed to that?

C. I have in effect done it already; yet on condition you will fetch that part, which I told you was more circumstantiall, and extrinsecall, from that place where I laid down all on that head together, in the places of the Gospels, I will now give you a *compendium*, or briefe of the main substantiall part of this Sacrament. And that consists onely of two branches, one on our parts performed to God, the other on Gods part performed to us. That on our part is commemorating the goodnesse of God in all, but especially that his great bounty of giving his Son to die for us; and this *commemoration* hath two branches, one of praise and thankesgiving to him for this mercy; the other of *annunciation* or shewing forth, not onely first to men, but secondly and especially to God, this sacrifice of Christs in offering up his body upon the Crosse for us; that which respecteth or looks toward men, is a professing of our faith in the death of Christ, that which lookes toward God, is our *pleading* before him that *sacrifice* of his own Son, and through that humbly, and with affiance requiring the benefits there of grace and pardon to be bestowed upon us. And then Gods part is the accepting of this our bounden duty, bestowing that *body and blood of Christ* upon us, not by sending it down *locally* for our bodies to feed on, but *really* for our souls, to be *strengthned* and *refreshed* by it, as when the *Sun* is *communicated* to us, the whole *bulk* and body of the Sun is not removed out of its sphear, but the *rayes* and beams of it, and with them the *light* and *warmth* and influences are really and verily bestowed, or darted out upon us. And all this is the full importance of [*this is my body*] or [this is the *communication of his body.*] And so I have past through the fourth undertaking also.

S. *There is then onely a fift behind, to apply all this by way of illustration and confirmation to what is said of this matter in the Catechisme.*

C. This will be easily done, you would be able to doe it to your self, yet I shall goe before you in this also.

S *The first question then is*, [Why the Sacrament of the Lords Supper was ordained?] *and the answer*, For the continuall remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby; *what is the meaning of that answer?*

C. Dissolve the words, and you shall see most clearly. *Christ died;* This death of his was a *sacrifice* for us, an oblation once for all, offered to his Father for us weak sinfull men. By this *sacrifice* we that are true Christians receive unspeakable *benefits*, as *strength* to *repair* our weakenesse, and enable us to doe what God in his Son will accept; and *reconciliation*, or pardon for us miserable sinners. And the end of Christs instituting this Sacrament, was on purpose that we might at set times frequently and constantly returning, (for that is the meaning of *continuall*, parallel to the use of * [*without ceasing*] applied to the *sacrifice* among the Jews, and the duty of prayer among Christians) remember and commemorate before God and man this *sacrifice of the death of Christ.* * ἀδιαλείπτως.

S. *The next question* [What is the outward part or sign of the Supper?] *and the answer*, [bread and wine which the Lord hath commanded to be received] *are so plain, that I shall not crave your aid. I conceive 'tis this, that* bread *and* wine *is in this, as* water *was in the other* Sacrament, *the* element or *outward part, set to signifie somewhat else, this appointed by Christ to be* eaten *and* drunk,

as the water to be dipt in, or sprinkled with. And so likewise for the next question and first part of the answer, that the body and blood of Christ *is the inward part, or thing signified by the other, the* body *broken on the Crosse, signified by the* bread broken *and eaten, and the* blood *poured out on the Crosse, signified by the* wine *poured out into the cup and drank by us. But then what is the full importance of that which follows in the latter part of that answer,* That the body and bloud of Christ are verily and indeed taken and received of the faithfull in the Lords Supper?

C. 'Tis this, that in that *Sacrament* God really bestows, and every faithfull prepared Christian as really and truly *receives* the *body and blood of Christ.* As truly as the Presbyter gives me the Sacramentall *bread and wine*, so truly doth God in heaven bestow upon us on earth the *body and blood of Christ, i. e.* the crucified Saviour, not by *locall motion*, but by *reall communication*, not to our *teeth*, but to our *souls*, and consequently exhibits, makes over, reaches out unto us all the benefits thereof, all the advantages that flow to us from the death of Christ: The truth of which you had even now confirm'd by the words of the Gospel, explicated by the plainer expression of S. *Paul*, that the *cup was the communication of the bloud of Christ, &c.*

S. *The next question is plain also* [What are the benefits whereof we are partakers thereby?] *be you pleased to explicate the answer to it.*

C. Dissolve it again, and you will doe it to your self. Thus: the first benefit is the *strengthning of our souls by the body of Christ, as our bodies are strengthned by bread.* Bread signifies all nourishment for the body, and is called, you know, *The staffe of life*, without which the body is not able to sustain it self, grows feeble, staggers, and fals into the very grave of death and rottennesse, if this staffe be not constantly continued to it. Thus is *grace* to the soul, we can doe nothing that is in order to spiritual life, but fall into sin, custome of sin, the putrefaction of the soul, and so to eternall death without it; and having forfeited that stock, that God had given us in Paradise, wee have none of this kinde left, but what Christ had by his death purchased for us; and by that great dear bargain of his, there is come in to the Church a new stock, and staple of *grace*, and *strength*, for every one that shall in the name of Christ ask it importunately, receive it watchfully, and make use of it diligently; enough, I say, though not to keep us infallibly without *sinning* any more, though not to possesse us irresistibly, that we cannot fall, yet to *enable* us to doe that which God in Christ will now graciously accept at our hands, *i. e.* to serve him sincerely in holinesse, and renewed righteousnesse, and to enable us again, if we be not wanting to our selves, to continue and persevere thus to our lives end.

S. *You have shewed me the first benefit, but I conceive there is another, what is that?*

C. It *is the refreshing of our souls by the bloud of Christ, as our bodies are refresht with wine.* Wine may be taken in a double propriety, one to refresh the *thirsty*, another to comfort the *sick*, as a little was allowed to *Timothy* for his * frequent sicklinesse. He that pants for thirst, hath his inward flame quenched, and so is *refresht by wine*; and he that hath any indisposition of body, hath that eased, and so is *refresht by wine.* And just thus is the pardon of sin to a thirsty wounded soul; the conscience of sin, is a flame or fire within, and a deep wound to the soul,

* πυκναὶ ἀσθένειαι, the word used for *diseases* as well as *weaknesse.*

soul, and no rest, no quiet under it; and Gods free *pardon* and remission, *his speaking* peace to the unquiet, his saying [*thy sins are forgiven*] to the burthened and sin-sick soul, is the greatest onely refreshment to that soul: Let God say this word onely, and thy servant shall bee healed. And this pardon was wrought by the *bloud*, *i. e.* again by the *death* of Christ, by the sacrifices, and satisfaction of that innocent Saviour, by which suffering we are released, *by whose stripes healed.*

S. *But how is this strength, and this pardon purchased by Christs death?*

C. The strength thus, *Christ being in form of God, and equall with God, tooke upon him the form of a man*, all of him, but our sins, in this he suffered a shamefull death, whereupon saith the Apostle, *God did highly exalt him*, rewarded this great humility and patience of his, with this dignity and preferment, *that all power should be given to him both in heaven and earth*, that he might dispense to his Disciples all the riches of heaven, *i. e.* that sufficient strength, and grace, which will, being made use of, raise us up from death, spirituall and corporall, enable us to live like Saints here, and raise us to *life* again hereafter. This power was indeed stated on him at his *resurrection*, but purchased by his *death.*

S. *How was the pardon of sin purchased?*

C. You have oft heard by the *satisfaction* wrought by him in his sufferings, taking upon him to be our *Surety*, and to suffer in our stead, that as many as are renewed by his grace, may be released by his sufferings, and from both these results the consummation of our hope, everlasting blisse in another world; Gods mercy (when he is thus reconciled unto us in the bloud of his Son) rewarding every poor mean Christian action of ours with eternall glory.

S. *There remaines now no more behinde, but onely the concluding question, which supposing these* benefits *thus made over in the* Sacrament, *but imagining it impossible, that unworthy, unprepared, prophane receivers should bee ever the better for it, asks* [What is required of them which come to the Lords Supper?] *what have you to adde to that answer, that is there given to that question?*

C. No more but this; That every man is infinitely concerned to have his soul always possest with every part of that preparation. That the careless scitancy, and farall stupidity of the world, in never so much as considering, whether they have any of them or no, is a most prodigious thing, that the time of preparing our selves for the Sacrament (which ought to be frequent, but how frequent is not defined in the Scripture, but left to the judgement of the Church) is a very fit time for that self-examination, that till that be done, and all and each of those graces found sincere in our hearts, we ought not to come to that holy Sacrament (which yet will not excuse any for not comming, because he is not prepared, but rather aggravate the sin upon him, that rather then thus fit himselfe, hee will part with so great a *treasure*;) and lastly, that the particulars of which we must thus examine, and which we must thus require of our selves are five: 1. *True repentance*, (containing *sense, sorrow, humiliation, contrition, confession* of all former sins.) 2. *A stedfast purpose to lead a new life*; a resolution to reform all, and that resolution such as will stand fast in the houre of triall, or temptation. 3. *A lively faith in Gods mercy through Christ*, a faith, and that a vitall one. 4. *A thankefull remembrance*, and commemoration of his death. 5. *Charity with all men.* Every one of which being in their severall due places particularly

particularly explained unto you, I shall suppose you sufficiently instructed, and onely desire to oblige you that all this be not laid up to fill your brain, but sunk down into an honest heart, that knowing these things, you may be capable of that blisse that belongs to the doers of them.

Additions to be inserted in the *Practicall Catechisme.*

ADdit.1. p.1. l.31. *after* [Gospel.] *adde.* And when those are done, I may perhaps give you a practicall view of some particulars, which you already learnt, but perhaps not in order to practise. Such are the Creed it selfe, and the Doctrine of the Sacraments.

Addit.2. p.7. l.4. after [sins;] *adde,* and therefore is rendred by the Syriack, * [*The Lord added daily those that became safe in the Church;*] *i. e.* recovered themselves from that danger in which they were involved in that wicked generation, and betook themselves to the Church as to a Sanctuary.

*ומתמוסף הוה כליום לאילין דחאין הזו בעד תא

Et Dominus augebat quotidie eos qui salvi fiebant in Eccl siâ.

Addit.3. p.8. l.43. after [feet;] *adde:* and may very probably be the thing designed in that whole 24th Chap. of S. *Matthew,* and every part of it, and particularly in those verses, 29, 30, 31. (which are most thought to belong to another matter) for the *darkning* of the *Sun and Moon, and falling of the Starres from heaven,* are not literally to be understood, (or if they were, would perhaps as little belong to the day of the last judgement) but in the same sense that the Prophets use them, *Isa.*13.10. & 34.4. *Ezek.*32.7. *Joel* 2. 31. to signifie a great *slaughter,* or *effusion* of *blood,* sending forth such abundance of *hot exhalations,* which first fill the air with black clouds, taking away the *light of heaven,* the sight of the *starres, &c.* and at last turn into meteors in the shape of *falling stars;* as *Isa.*34.4. and *Rev.*6.13. on which ground it is, that those phrases of *the Sun being turned into darknesse, and the Moon not giving her light, and the falling of the stars from heaven,* are used in Propheticall (which seldome are cleare) speeches for great slaughters and destructions, and nothing else, which being supposed to be the interpretation of the 29th verse, that of the *sign of the Son of man,* and his *comming,* v. 30. and *the sound of the trump gathering of the elect,* v.31. will without much difficulty belong to it also, and signifie the remarkablenesse of this punishment on the Jews, as an act of revenge from the *crucified* Christ, and the saving or delivering of a *remnant* (according to all the Prophecies) *i. e.* of some *few Jews* out of this generall slaughter.

S. *You have satisfied both my reason and my curiosity in this particular, and I shall not importune you farther; I pray then, beside these rebellious crucifying Jews, what other enemies did*

Addit. 4. p.10. l.28. *after* [perfect] *adde.* This suffering and satisfying for our sins fitted him for the office of Intercessour.

*Addit.*5. p. 12. l. 49. *after* [another.] *adde.* 'Tis true indeed Christ *merited* as well as *satisfied* for us, but that by which he *merited* was not his *never sinning,* or *perfect obedience,* for that was due to the Law under which he was born, but his *voluntary giving up* himself to *death,* even to the *death of the Crosse,* and all that was preparative to it, performed by him *freely,* without any *obligation* or duty

duty lying upon him as a man to do ſo, according to that of *Heb.*10.7. out of the *Pſalmiſt, Then ſaid I, Lo I come, to do thy will, O God, I am content to do it*; and *Phil.*2.6. *Chriſt Jeſus being in the form of God,&c. made himſelf of no reputation, and took on him the form of a ſervant, and was made in likeneſſe of men, and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſſe*; which is there ſet as the foundation of his *merit*, [*wherefore God hath highly exalted him,&c.*] By this means (it is true that) he *merited* for *us*, as well as for *himſelf*; For us he *merited grace* and *glory*; For *himſelf* that he might have the *power of diſpenſing* them, to *whom*, and in what *manner* and *meaſure* he pleaſed: this was the meaning of thoſe words, [*all power is given to me,&c.*] and [*God hath given him a name which is above every name*;] and [*when he aſcended up on high he gave gifts unto men.*] But all this you ſee is quite another matter from his *active righteouſneſſe* being ſo *imputed* to us, as that the *drunkard* ſhall be accounted *ſober*, the *adulterer chaſte* on this one ſcore, becauſe *Chriſt* was *ſober* and *chaſt* in our *ſtead*. No, that which he *merited* for us, being the *gift* of *grace*, (which was on purpoſe to deliver us from the reigning power of ſin, and to *bleſſe us in turning every man from his iniquities*) a *power* of *ſerving God acceptably in righteouſneſſe and godly fear*, he is ſo farre from *meriting* for us any *excuſe*, or immunity from the indiſpenſable force of this *obligation*, that he *gave himſelf for us*, did and ſuffered all this, to this very end, *Tit.*2.14. *that he might redeem us from all iniquity*, reſcue us out of the ſlavery of every evill habit, and *puriſie unto himſelf a peculiar people zealous of good works*: and if this uſe be not made of the *grace* which he *purchaſed* for us, if we doe not *work out our own ſalvation with fear and trembling*, (which is the uſe which S. *Paul* makes of the Doctrine of Chriſts *merit*, *Phil.*2.12.) we ſhall have little priviledge by that part of his *merit*, and ſhall fall ſhort of the glory purchaſed alſo. By all which 'tis

*Addit.*6. p.16.l.42. *after* [motive] *adde*, and that now adays a moſt prevailing one, the notion of *honour* being moſtly taken from *women*, and *children*, and the worſt of men, and ſo making all *vice* neceſſary to a good *reputation*, and all *vertue*, eſpecially the moſt precious *Chriſtian* vertues, *meekneſſe*, *&c.* the onely *reproachfull* things) by that one carnall motive; I ſay,

*Addit.*7. p.19.l.2. *after* [the promiſes] *adde*, particularly of thoſe promiſes which concern the pardon of ſin, and *ſalvation*, (the looking at, and *receiving*, or *embracing* of Chriſt, as the onely *remedy* againſt ſinne, the onely *propitiation* for it)

*Addit.*8. p.20.l.4. *after* [efficiency] *adde*. 'Tis true the *habit* of *faith* may in ſome ſenſe be called the *cauſe* of the *acts* of faith, and ſo of each act of *receiving*, or *embracing* of *Chriſt*, in which ſenſe 'tis called the *eye* and the *hand* of faith, but then it is clear, that *receiving of Chriſt* is a thing very diſtinct from *juſtification*, the one clearly the *act* of *man*, the other of *God*, and therefore to conclude that *Faith* is an *efficient*, though but *inſtrumentall* of *juſtification*, becauſe it is an *inſtrument* of *receiving* Chriſt, is no ſolid argument; and ſo in like manner from its *activity* in other things, to inferre its *efficiency* in *juſtification*;

*Addit.*9. p.51.l.38. *after* [ſoul] *adde*. Moſt contrary to which are the practices of thoſe which profeſſing Religion, commit thoſe things which even *nature* it ſelfe, and ſober *Heathen reaſon* abhorres, (ſuch are *circumventing* of other men, *rebellion*, *ſedition*, *&c.*) and ſo bring up an *evill report* upon

Christian Religion, defame it in the opinions of men.

*Addit.*10. p.54. l.46. dele *to the period, and read thus:* made by the *supreme Power* (who by the ordinance of God *bears the sword*, *Rom.*13. 4) may afterwards be justly executed by such *subordinate Magistrates* as are *sent by him for the punishment of evill doers, and the praise of them that do well*, 1 Pet.2.14.

*Addit.*11.p.62. l.29. *after* [women] *adde.* As in the Law the *fastning* the eyes on an Idol, considering the beauty of it, is, saith *Maimonides*, forbidden, *Lev.*19.4. and not onely the *worship* of it.

*Addit.*12. p.62. l.35. *after* [him] *adde.* And the use or employing them thus, is an abuse. An example of this we have in the *two wicked Elders*, *Sus.v.*32 who being denied the farther enjoying of their lusts, command to *uncover her face*, that they may be *filled with her beauty*. And there is mention of the like in another Apocryphall Author, 1 *Esd.*4.19. *gape* and even *with open mouth fixe their eyes fast on her*; and *Ecclus.*41.21. *gazing upon* (the Greek signifies * *contemplating*) *another mans wife*, and a *curious earnest beholding his maid*, for so the word there rendred [being * *over-busie with her*] seems rather to signifie, and is used by the *Fathers* to expresse the very thing we now speak of; and so 'tis 1 *Tim* 5.13.

* κατανόησις.

* περιεργάζα.

*Addit.*13. p.63. l.35. *dele* [Now that which was there said] *and insert*, To which that Christ referred, and not to any interpretation of the *Pharisees*, appears *Mat.*19. & *Mar.*10. where the *Pharisees* cite *Moses* for a testimony to authorize their opinion, and *Christ* denies not that, but tels them, that for the *hardnesse of their heart* it was given them, and reduces them to the *first institution of marriage*; by which also it appeares that that place in *Moses*

*Addit.*14. p. 67. l.13. *after* [self] *adde.* And consequently that to that sin of *perjury* is apportioned not onely a terrible portion in Gods future, slow, but sure retributions, but even the remarkable strokes of Gods hands even in this world, strange, open riots, and invasions, and ruines on mens estates oft times, but more often, secret strokes of his hand, and blasts of his mouth, *cursing*, and *poysoning*, and *wasting* the estates of those, that are guilty of that sin. This is the importance of that peculiar character set upon that sin in the close of that Commandment, [*The Lord will not hold him guiltlesse*] all Gods plagues attend, and will infallibly overtake him. You wil see it *Zach.*5.4. in the emblem of the *flying roll, that entreth into the house of the thiefe, and into the house of him that sweareth falsly by Gods Name, and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof.* This *remaining* and *consuming* the *whole house* with the *timber* and *stones*, is no single curse, but that which extends to the blasting and extirpation of whole families; and the *flying roll* is an intimation of the *indiscernibleness*, *swiftnesse*, *fierceness*, and *unavoidableness* of this judgement. And perhaps it would be worth your while to observe this sin abroad in the world, how it is haunted by Divine vengeance, and particularly, one speciall part of it *Sacriledge*, (which is punctually the sinne in *Zachary*, *stealing*, and *perjury* together, and that heightned by being an invasion of God himself) a sin clearly against the first Table, (as may appeare by S. *Pauls* joyning it with *Idolatry*, as *stealing* with *stealing*, *adultery* with *adultery*, *Rom.*2.22.) and reductively, if not principally, against this of *perjury*, of which it is a branch, 1. By not *paying* or *performing* of *vows*, which was commanded

Of *Sacriledge.*

manded in that place of the Law, where *perjury* was forbidden, and is broken not onely by *Ananias* his detaining what he himself had *vowed* to God, but by purloyning, or invading, or alienating, whatever is by others consecrated to God. 2 Because the *Jewish* custome being to *adjure* men, as 'tis ours to *impose an oath*, and that *adjuration* forcing men to speak, and so to swear to any thing so proposed, (as appears by Christ and the High Priest, *Mat.*26.63,64.) & so the answering falsly upon such an *adjuration*, being as direct perjury, as if one had voluntarily taken an oath, and violated it: and moreover the *consecration* of *lands*, *revenues*, goods *movable* and *immovable* to God, for the use of those, that wait on his service, being ordinarily done *cum anathemate*, *with a curse* (such as that in *Zacharies roll*, or the *Psalmists Prophetick imprecations of Judas*) on the *sacrilegious* invader, and that curse a mixture of an *imprecation* and an *adjuration*, the consequence is clear, that this sin is very properly reduced to the *Commandement*; and though in respect of many other aggravations of it, it bee a breach also of many other Commandements, and particularly a *contemning of God*, a thinking him so *tame*, as not to revenge such *violations*, that immediately touch his own property, yet in the main part of it, it is a *taking Gods Name in vain*; and I should bee too troublesome to you to shew you the fearfull judgements that in this world have attended it, in many hundred illustrious examples, such as would be sufficient to mortifie the most *ravenous* appetite, (which alone sets the covetous *vulture* upon it) by assuring him that every *coal* thus fetcht from the *altar*, will not fail to *burn* the whole *nest*, every *prey* thus ventured on, to *curse* and consume the whole heap, or treasure, to undoe him that meant so to have *enriched* and raised himself by it. I shall leave you to make up this observation to your self. S. *But*

Addit. 15. p.73. l. 21. *after* [former] *dele to line* 31. & *insert these*; as I rather think it doth, then here is an occasion to tell you somewhat of that great question, concerning the lawfulnesse of going to Law.

S. *I shall most willingly make use of the occasion, and desire your judgement in that point.*

C. Going to Law, I conceive, is not simply unlawfull, because Christ finding Courts of Judicature for matter of Mine and Thine in the World, did not take that power into his own hands, (*who made me a Judge?*] or out of those hands where hee found it; In this whole Sermon of strict Precepts upon the Mount, he gives no command in, lays no restraint on this matter any farther then what is contained in these words, *He that would implead thee, and take away thy coat, let him have thy cloak also*; The utmost of which can amount no farther against going to Law then this, 1. That it is such a thing that it may be abused to the most unjust oppressions, taking away the coat from ones back, and when so used, 'tis sure unlawfull. 2. That I must not goe to Law with any by way of * retaliation, I mean, for no other cause, but because he by that means hath disquieted or injured me; for the precept of [*let him have thy coat also*] (if it bee so interpreted that I must do so rather then go to Law with him) cannot justly be extended toward this sense, any farther then the context will authorize the extending it, and that is onely thus farre, That rather then retribute to him evill for evill, or retaliate, *v.*38. I must even let him take it, and not go to Law with him, *i.e.* I must thus be quiet rather then bear him any malice, or do any thing that

Of going to Law. κρίνεσθαι.

* *Per medium rationis.*

ſhall inflame me, or raiſe in me a deſire of revenge againſt him, for any of theſe will make that unlawfull to me which indeed was not ſo. 3. That I muſt not go to Law onely out of a providence that a bearing of one injury patiently may poſſibly or probably bring a greater upon me, but think fit to truſt God with the preſerving me for the future, who will be more likely to bleſſe and reward my *patience* and *meekeeſſe* with tranquillity and proſperity in this life (according to that promiſe of the *Pſalmiſt*, [*The meek ſhall poſſeſſe the earth*] where the earth ſignifies the *land of Canaan*, a moſt proſperous rich land, which very words are repeated by Chriſt in this Sermon, *c.* 5. 5. and if there the earth be the *land of the living* onely, there will be no great loſſe in ſuch an exchange, then any contrary vice of contentiouſneſſe or impatience. Or 4. that I muſt not goe to Law to recover a coat, when I have a cloak left, *i.e.* for a ſmall unconſiderable poſſeſſion, which is not at all neceſſary to me, which I may well be without, and the recovering of which will not be proportionably gainfull to the charge or trouble of going to Law for it. Theſe ſeverals contain the utmoſt that I can imagine that place of Chriſt can be juſtly extended to: All which notwithſtanding, theſe other caſes ſtill remain which come not under that interdict in its largeſt extent, 1. That he that cannot by any arbitration get his own, nor yet conveniently live without it, may make uſe of the ſetled Judicature of the Land where God hath placed him, ſuppoſing that he fall not into any of the faults before ſpecified, and poſſibly incident to the waging or managing of the juſteſt action. 2. That he, that being tenderly affected in conſcience ſo as to deſire aſſurance that hee enjoys nothing but what is juſt for him to enjoy, may lawfully in matter of any doubt or controverſie concerning propriety, uſe the Law to make that deciſion for him, ſuppoſing again that this be ſincerely his intention, and that hee reſolve quietly to ſtand to what the Law ſhall ſo adjudge. 3. That he that by this means may defend a Widow or Orphan, may very Chriſtianly uſe this means. 4. That he that may thus preſerve himſelf in a ſufficiency to provide for his Family, and without it probably cannot, without either craving other mens almes, or expecting relief from God by extraordinary means, may uſe this means to do ſo. 5. That hee that may by this means be enabled to relieve the poor, which otherwiſe he could not do ſo liberally, and doth it ſincerely in order to that end, and when he obtains, evidences that ſincerity by his performances, is ſtill free from any reſtraint ariſing from that precept of Chriſt; whereas on the other ſide hee that contends for trifles, goes to law onely that he may loſe nothing of his right, or not onely to get legall reparations for his loſſes, (whereby that which is juſtly taken from the other that injured him, is juſtly reſtored to him which was injured, the one being as well able to bear or ſupport this act of juſtice, as the other that of injuſtice) but alſo to give ſatisfaction to his revengefull appetite, (a very carnall importunate devilliſh affection) to give the enemy ſome ſmart or pain, which brings in no reall gain or eaſe or advantage to himſelfe, ſave onely that of ſatisfying his vindicative humour, can no way bee juſtified or excuſed in ſuch a ſuit. So alſo the ſuing of thoſe which are not able to pay me, (and by my ſuit are but made more unable) when all that I can hope for, is not reparation of my ſelf, but puniſhing of him by Priſon, or the like reſtraint on him that brings in no advantage again to me, this is unlawfull and un-Chriſtian ſtill.

Terra viventium.

S. BM

S. *But is there not an objection againſt going to Law in any caſe, producible from* 1 Cor. 6 ?

C. 'Twill ſuffice to anſwer, that the Apoſtles ſcope there, is onely to reprehend going to Law before Heathen Tribunals, which when any men are guilty of, it muſt ſignifie either that there is no Chriſtian among them fit to bee Judge betwixt contenders, or elſe that they would rather chooſe an Heathens arbitration then that Chriſtians; either of which being very culpable, that that ariſeth from one of them, muſt needs be ſo, but nothing elſe upon thoſe grounds. This is agreeable to what Chriſt had before ſaid, *Mat.* 18. that *if the brother treſpaſſe againſt thee*, (do thee any ſuch injury) and will not make thee amends, thou ſhalt tell it to the *Church*, who are there ſurely ſome Tribunall of Chriſtians, who have power to make thee amends if he will ſtand to their judgement, and if hee will not, Chriſt then goes farther, *Let him be to thee as a Heathen or Publican*, *i.e.* I conceive in that place, not onely that he is fit for excommunication mentioned in the next verſe, but alſo that thou haſt liberty (let him be ſo to thee againſt whom he hath treſpaſt) to implead him in any *Gentile* Tribunall (becauſe he will not ſtand to the *Chriſtians* award) as thou wouldſt and mayeſt a *Heathen* or *Publican* which trades among them, and who is in the interpretation of the Jewiſh Law though a Jew, yet a kinde of Heathen, or by converſing with them equipollent to one. ὡς σύ.

S. *But may it not from that Chapter to the* Corinthians, *be ſtill preſt that ver.* 7. *'tis ſaid,* * *There is utterly a fault among you, becauſe you goe to Law one with another?* * ἤδη ὅλως ἥττημα, &c.

C. I anſwer, That the utmoſt that that infers is onely this, That thoſe particular ſuits at Law that were then among the *Corinthians*, were all unlawfull, (which you will have reaſon to beleeve, when you finde the ſame Apoſtle telling them, *v.* 9. that they *did injure, and defraud one another*, and 'tis more then probable that their going to Law was uſed as a means to do ſo) but 'tis not concluſible from thence, that all other mens ſuits are ſo, becauſe poſſibly not of the ſame nature as theirs were; but then ſecondly, there may be ſomwhat in the Apoſtles uſing a [a] ſpeciall word in that place, not any of thoſe more uſuall [b] words which are without doubt denotations of ſin, but another, which ſignifies a going leſſe, & ſo may perhaps onely conclude the thing which he ſpeaks, to bee no more then comparatively evil, *i.e.* not ſo good as patient bearing of injuries and loſſes ought to bee eſteemed, which ſeems to be enforced by the words immediately following in the end of that ſeventh verſe, why *doe you not rather ſuffer injury, and defraudation?* which will inferre, that *patience* of injuries is a greater vertue, and more heroicall excellence, a higher pitch of Chriſtian Philoſophy, and contempt of the world, then going to Law implies, far more then that particular kinde of going to Law was approved to be, but not that going to Law is from that place made in all caſes utterly unlawfull. Juſt as loſing my own life when I am aſſaulted by another, rather then I will take away his, is as even now I ſhewed you, a high piece of imitation of Chriſt, who laid down his life for his enemies; which notwithſtanding the killing of the invader in that caſe, when I cannot otherwiſe ſave or reſcue my own life, is acknowledged to bee no ſin, becauſe not forbidden by nature or Chriſt, whoſe prohibition (not counſell, not example to the contrary) it is, that makes any thing a ſinne, for *where there is no Law*

κρίματα.

a ἥττημα.
b ἁμάρτημα, πλεονεκτημα, &c.

there is no transgression. This I conceive may give hints for the understanding this whole matter.

S. *I shall labour to make use of them, and because this discourse hath a little led you out of the way, recall you into the rode again, and remember you where you left, by demanding what is to be learnt from the third particular which Christ thought fit to superadde to the matter of retaliating.*

C. It is this, that

Addit. 16. p. 76. l. 23. *after* [of.] *adde.* And because the practice of this is such a stranger to the world, I shall (at once to prove and exemplifie this duty) set you a copy of it, a very ancient form transcribed from S. *Basil* one of the holiest Champions of the Church of Christ, which from him you may not fear to use, or imitate.

A Prayer of S. Basils *translated out of a Manuscript Greek in the University Library of* Oxford.

O Long-suffering and eternall King, that for the condemnation that came by the tree, wert lifted up on the tree, and taken from this earth by that shamefull death, and hast shewed forth thy self, to all that choose to follow thy steps, a pattern and copy of long-sufferance, and patience, that offeredst up thy intercession to thy coeternall Father, for those very fighters against God which crucified thee: Doe thou, O Lord, thou the same lover of mankinde, afford thy mercy and pardon to all that are enemies to us, which either by treachery, or reproach, or contumely, or envy, or by any other means through the treachery or calumny of the Devill, that lover of hatred, have exprest their malice or madnesse against us; change their counsells from that mischievous, to a sweet Christian temper of gentlenesse; Infuse into their hearts sincere unfeigned love, binde them fast to us in the inviolable bands of spirituall friendship, and by what means thou knowest most fit, make them partakers of thy pure life. As for those that love us, or for thy holy Names sake doe administer to our bodily necessities, repay them with the riches and abundance of thy gifts, and vouchsafe them the lot and portion of faithfull and wise stewards; and for those that out of good affection have remembred our infirmities, or have prayed for us, reward them with thy plenteous grace.

Ἀνεξίκακε βασιλεῦ καὶ ἀΐδιε, ὁ διὰ τὴν ἐκ ξύλου κατάκρισιν ἐπὶ ξύλου ἀρθεὶς, καὶ τοῖς ἀκολουθεῖν σοῦ τοῖς ἴχνεσιν ἀιρουμένοις μακροθυμίας σαυτὸν ὑπόδειγμα παρασχόμενος· ὡς ὑπὲρ τῶν σταυρούντων σὲ θεομάχων ἔντευξιν προσήγαγες τῷ συναναρχῷ γενήτορι· αὐτὸς, φιλάνθρωπε κύριε, καὶ οἷς δι' ἀπεχθείας ἐσμὲν, ἢ ἐπιβουλεύουσιν, ἢ λοιδορουμένοις, ἢ ἐπηρεάζουσιν, ἢ βασκαίνουσιν, ἢ καθ' οἱονδή τινα τρόπον ἐξ ἐπιβουλῆς καὶ ἐπηρείας τοῦ φιλαπεχθήμονος δαίμονος μισοῦσι καὶ ἀποστρεφομένοις, συγχώρησον τὸ τῆς εἰς ἡμᾶς παροινίας πλημμέλημα. μετάβαλε τὰς γνώμας αὐτῶν ἐκ κακονοθείας εἰς ἐπιείκειαν· ἔμβαλε ταῖς καρδίαις αὐτῶν ἄδολον ἀγάπην καὶ ἀνυπόκριτον· σύνδησον ἡμῖν αὐτοὺς ἐν ἀρρήκτοις δεσμοῖς εὐνοίας πνευματικῆς· καὶ τῆς ἀκηράτου σοῦ ζωῆς, οἷς οἶδας λόγοις, κοινωνοὺς ἀποτέλεσον. τοὺς δὲ ἀγαπῶντας ἡμᾶς, ἢ καὶ εἰς τὰς σωματικὰς χρείας διὰ τὸ σὸν διακονοῦντας ἅγιον ὄνομα ταῖς πλουσίαις σοῦ δωρεαῖς ἀντάμειψαι, καὶ τῆς λήξεως τῶν πιστῶν καὶ φρονίμων οἰκονόμων ἀξίωσον. καὶ τοῖς τῆς ἀσθενείας ἡμῶν ἐν ἀγαθῇ διαθέσει μεμνημένοις, ἢ

καὶ

καὶ ὑπερευχομένοις, δαψιλῆ τὴν χάριν σοῦ ἐπιβράβευσον. τοῖς ἐντειλαμένοις τῇ ἡμετέρᾳ ταλαιπώρῳ ἀναξιότητι ὑπὲρ αὐτῶν εὔχεσθαι, τὰ ὠφελιμὰ χάρισαι, καὶ τὰ πρὸς σωτηρίαν αἰτήματα πάρασχε, καὶ πλούσια τὰ ἐλέη σου, καὶ τοὺς οἰκτιρμοὺς αὐτοῖς ἐξαπόστειλον. πάντας, εὔσπλαγχνε, τοὺς ἐπὶ σοὶ πεποιθότας ἐλέησον, πάντας εἰς τὴν Θείαν σοῦ ἀγάπην ἕλκυσον, πρόστηθι πάντων, καὶ ἀντιλαβοῦ, σὺν ἡμῖν τοῖς ἁμαρτωλοῖς, καὶ ἀχρείοις δούλοις σοῦ, καὶ τῆς σῆς βασιλείας κληρονόμους ἀπέργασαι. σὸν γὰρ ἐστὶ τὸ ἐλεεῖν καὶ σώζειν ἡμᾶς ὁ Θεὸς ἡμῶν, ὅτι σοῦ ἐστὶ τὸ κράτος εἰς τοὺς αἰῶνας, Αμήν.

To those that have commanded us miserable unworthy creatures to pray for them, grant those things that be profitable for them, and yeeld them those requests of theirs, which tend to their salvation, and send them from thy holy place thy rich mercies and bowels of compassion. And O thou Father of compassions pity all those that trust in thee, draw all to the divine love of thee, be thou president in all things, and assistant to all, together with us thy sinfull and unprofitable servants, and make us all heires of thy kingdome, for to thee it belongs to shew mercy, and to save us, O our God, for thine is the power for ever. Amen.

Addit. 17. p. 77 l. 17. *r. thus:* You judge aright, yet do I conceive that three other Commandements of the second Table Christ hath also improved in this Sermon. The eighth, that against stealing, he hath improved into *doing unto others all things which we desire should be done by them to us*, c. 7. 12. The ninth, that of not *bearing false witnesse*, he hath improved into *not judging*, c. 7. 1. The last of *not coveting*, into *taking no thought*, c. 6. 25, &c. And for those three you may have patience till you come to those places, and then you shall have them explained to you. As for the fifth, (which is the onely one of the second Table, which will then be left out)

Addit. 18. p. 77. *dele line* 24. & 25. *after* [higher] *adde:* in respect of the *degree*. And for any thing else in that matter, it will be worth your marking, that Christ medled not with it. Though he were as God, the *King of all Kings*, and might have changed, or disposed of their dominions as he pleased, yet hee was not pleased to make any *alteration*, but to continue and settle all in that course, wherein it had formerly been placed by God, himself living in *subjection* to the known Laws, *paying tribute to Cæsar*, and not so much as accepting the judiciall cognizance of an offence when he was put upon it, so that what hee added to *Moses* in this matter, was onely greater *reverence* and *awe* to the Father, or Magistrate, or Civill power, not any retrenching of his former rights. In which he was so extremely carefull, and tender above ordinary, that whereas *Moses* among the *Egyptians*, when he was but a private man, did take upon him to exercise an act of judicature on the *Egyptian*, which *wronged the Israelite*, *Gen.* 2. 12. Christ would never doe any such thing, but left *the woman taken in adultery*, and all other offenders to the ordinary legall *course*, and would not upon any importunity usurp or take upon him any thing in that matter. By which if you please, you may discerne how farre from the *practice* and *Gospel* of *Christ* are those Doctrines of ambitious men, which have made *Christian Religion* a ground, or excuse of *moving* and *disquieting* of *States*, and shaking, if not dissolving, of Kingdomes.

S. *What Doctrines are those?*

C. I had rather you should be ignorant of them, yet those which are so famous,

mous, that you will hardly escape the knowing of them, I shall mention to you, that you may be carefull to avoid them. 1. That of some adorers of the *Papacy*, *viz.* that the pretended *Vicar* of *Christ*, as Successour of S. *Peter*, hath *two Swords* given him by *Christ*, the *Spirituall*, and the *Temporall*, and that by that means he hath power to dispose of all the Kingdomes of the World, and in case of *heresie*, to *excommunicate Princes*, and absolve all Subjects from their bands of Allegiance to them: A thing so ridiculous to be affirmed of the *Pope*, as Christs *Vicar*, (if it were supposed that he were so, beyond all other *Bishops*) when, as I have already shewed you, Christ himself absolutely disclaimed all such Power, and (beside that he gave no *Sword*, but onely *Keys* to *Peter*) most sharply reprehended him for using the *Sword*, though against the apprehenders of Christ himself; that more considerate *Papists* discerning this, and yet unwilling to divest the *Pope* of that so long usurped *Power*, have found it necessary to pretend another *tenure* for him, and therefore style the *Pope* not the *Vicar of Christ* (for that would give him no power, so much as of a *Civill Judge*) but the * *Vicar of God*, whom he hath set up to be his Vicegerent over all the World; a Doctrine too sensless to need, and not so much avowed as to expect a confutation; Of which whole matter it is enough to observe that it is set as a character of Christs greatest Enemy, *Antichrist* himself, that he shall *exalt himself above all that is called God, i. e.* above all the Kings of the earth. All that will bee usefull for you to learn, is the *un-Christianness* of those *actions* in Subjects which are built on such *Antichristian principles* as these, such are *Rebellion*, *Treasons*, *Sedition*, attempting the commotion of States, on colour of Religion, or title or priviledge from Christ, or any *Vicar* or Officer to do so; defaming, speaking evill of Dignities, &c. A second Doctrine of this nature is that which some speculators and nice wits have pitcht on by mistaking of some Scriptures, and not foreseeing the dangerous consequents of it; *viz.* That all * *Dominion* (whether of any private man over his own *possessions*, or of a *King* over his *Subjects*) is *founded in grace*, *i. e.* that no man hath *right* to *rule* others, or even to *possesse* any part of his own inheritance, but he who is in the *favour* of God, a *gracious spirituall* person. A Doctrine absolutely destructive to all *Government*, and to all *community*; every man that thinks himself godly, (as when so much advantage is to be made of it, every ill man will either think, or which is all one in effect, pretend himselfe to be) having by this Doctrine authority to *rebell* against any, to despoyl any, whose power or wealth is an eye-sore to him, there being no other Judge on earth, but his own censorious, or mutinous, or covetous humour, to pronounce infallibly of any man, whether he be a *childe* of God or no. As for the falsenesse of it, 'twere sufficient to say from Christ, that God *rains on the unjust as well as the just*, and therefore the latter of them hath not the *incloſure* of the good things of this world, whether *riches* or *power*: or 2*ly*, that we are forbidden to *judge before the time*, and therefore that if none but the just hath that title, yet were there no way of defining who is just in this life, nor consequently of setling the propriety of the wicked: and thirdly, that he that is not now within that covenant of grace, may be within it to morrow, and therefore that that Doctrine would bring in all *uncertainty* and *confusion*. But I conceive there is a *Chapter* in the *New Testament*, that is most of it set on purpose against this Doctrine, as against a branch of the heresie of those, that then called themselves *Gnosticks*; it is

* *Vicedeum Papam vicarium immortalis Dei.* Rodericus Zamorensis in spec. hum. vit. l. 2. c. 1.

* *Dominium fundatur in Gratia.*

is 1 *Tim.*6. if you pleaſe, becauſe it is not readily underſtood, I will give you a *paraphraſe* of it, for the former part of it, which moſt ſpecially concernes this purpoſe. 1 *Tim.*6.1. *Thoſe Chriſtians which are ſervants under yoke,* (*i. e.* bond-ſlaves to Heathens) muſt perform all that ſervice and obedience to them which belongs to them by the Laws of ſervants among the Heathens, that the *profeſſion*, and doctrine of the *Goſpel*, or Chriſtianity be not *evill ſpoken of* by thoſe Heathens, as it will be, if they ſee men prove the *worſe ſervants* for being *Chriſtians*.

*V.*2. And thoſe *Chriſtians* again, that have *Chriſtians* for their Maſters, *muſt deſpiſe them, or detract any part of that obedience* which is due to them, upon pretence, that by being Chriſtians, they are becomae their *equals*, or *brethren*, but let them rather conſider that their Chriſtianity obliges them to perform moſt diligent ſervice to them, becauſe the condition of ſervants that the Goſpel preſcribes, is this, that being truſted by their Maſters, they ſhould be *faithfull* and *truſty* to them, that there be mutuall *love* betwixt their Maſters and them, and that they bee * *auxiliaries*. and aſſiſtants to their Maſters in *well doing*. And that this be the practice of all ſervants, do thou, who art to inſtruct them, take care by thy *doctrine* and *exhortation*.

* So ἀντιλαμβανόμενοι τῆς εὐεργεσίας ſignifies. ἀντιλαμβάνειν: is not to partake, (that is συλλαμβάνεσθαι) but to take up at the other end, (as in carrying a flaſket) and ſo to help bear the burthen, or (as ἀντὶ ſignifies *pro*) to take up, and bear any weight in anothers ſtead, *i.e.* to help, or aſſiſt; and εὐεργεσία is in an active, not paſſive ſenſe, as *Act.*4.9. (the onely place beſides, where 'tis uſed) it ſignifies *doing* good, not *receiving* it.

3. And for thoſe *Gnoſticks* (mentioned *v.*20. with the ſame character there ſet upon them, as here) which teach *Libertiniſme* in ſtead of the Doctrine of *Chriſtianity* and *piety*.

4. This you may obſerve and mark of them, that they are puſt up with an opinion of [a] knowledge (whence they take their name) whereas indeed they know nothing, and ſtudy nothing, but [b] *diſputings*, and *verball controverſies*, which have no matter of ſubſtance in them, and this ſtudying is a kinde of [c] *diſeaſe* in them, or diſtemper, at leaſt an effect of it, and all that comes of it, is *envy, ſtrife, railings, evill ſurmiſings*.

a γνῶσις.
b So ζητήσεις and συζητήσεις ſignifies.
c νοσῶν.

5. *Odde kinde of* [d] *diſcourſes* of men that have their mindes perverted, and have [e] *loſt* the *truth*, and have taken up an opinion (which cauſed the Apoſtle's ſpeaking of them at that time) that the *Chriſtian religion is a gainfull trade*, a meanes of helping one to ſecular advantages (as that a ſervant ſhall bee made free by that means, &c. which occaſioned this diſcourſe) *From ſuch Teachers and doers as theſe doe thou ſeparate thy ſelf*, expreſſe thy diſlike of them by ſome means, exerciſe ſome part of *Eccleſiaſticall* [g] *cenſure*, by way of *diſcipline* upon them.

d διατριβὴ, a diſcourſe, παραδιατριβὴ, a diſcourſe out of the way.
e So ἀποστρέφεσθαι ſignifies.
f διώξεται.
g So ἀφίσασιν noteth.

6. As for that opinion of theirs, that the *Goſpel* or *Chriſtianity* is a *gainfull calling*, though it be not true in that ſenſe, wherein they uſe, or whereto they apply it, yet in this other ſenſe 'tis moſt orthodoxe. That *Chriſtianity with a competency is all the wealth in the world.*

7. For it teacheth us this, that *having brought no treaſure with us into the world, 'tis certain that we ſhall carry none out*; and therefore,

8. *If for the time that we live here, we have enough for the neceſſaries of life, food and raiment*, (as any man that uſeth thoſe means that Chriſtianity directs

to, ſhall never fail of them) we ſhall in this be [b] ſufficiently provided for:

9. But *they that will not thus* be ſatisfied, but *will be rich*, lay up treaſures in this world, (and ſo for *power* and *authority*) and make *Religion* a meanes to procure it, they *doe by this ingulf themſelves into all the dangers, and temptations in the world.*

By all this you ſee this Doctrine as punctually prevented, as if it had been by Propheſie foreſeen ſo long before, it being indeed the Doctrine of the then preſent *Gnoſticks*, by the *Schoolmen* revived, and of late by others brought back into the world again. The obſerving this *antidote* againſt it, will ſecure you from many hurtfull practices of which this laſt age hath been fruitfull beyond all others. Some other Doctrines there are of this ſame making very fatall to *Government*, eſpecially to *Monarchy*, but inſtead of inſiſting on them, I ſhall put you in minde of this great truth, that *Chriſt* and his Diſciples were of all the *Doctors* that ever were in the world, the moſt carefull to preſerve the Doctrine and practice of *allegiance*, even when the *Emperors* were the greateſt oppoſers of the *Chriſtian Religion*, and if ever you mean to be accounted a follower of them, you muſt *goe and doe likewiſe*. I have inſiſted a while on this theme though a little out of the way, becauſe the fiſt Commandement of the Law is the onely one of the ſecond Table, that the following of Chriſts method in this his Sermon doth not preſent to our conſideration, and yet was fit enough for you to learn ſomewhat of.

[b] That is the meaning of ἀρκεσθησόμεθα τούτοις, in theſe we ſhall have enough, or, with theſe wee ſhall be ſatisfied; not as we render, [Let us therewith be content] for 'tis in the *future tenſe*, and the *Indicative*, not the *Subjunctive Mood*, and ἀρκεῖσθαι is properly to *have enough*, and ſo αὐτάρκεια v. 6. *having enough of his own*; without inordinate means to get it.

S. *But why is there nothing here added by Chriſt concerning the duties of the* firſt Table, *which immediately reſpect God? for that I conceive is clear, that no one of them, ſave onely the third, that about* ſwearing, *hath yet been touched by our Saviour in this Sermon.*

Of the duties of the firſt Table.

C. Beſide the wiſdome of God, which even now you acknowledged ſufficient in this matter, many reaſons might be farther rendred for this courſe of Chriſts; eſpecially this, That the duties of the *firſt Table* were under *Moſes* ſet high and explicated enough already, and Chriſt needed not to *repeat*, ſave onely what he meant to *improve*, or farther to illuſtrate and explain, and therefore *repeated* them not. Now for this, a farther reaſon may be rendred, taken from the different *œconomy* or adminiſtration of things under the *Old*, and *New Teſtament*. Under the *Old Teſtament*, God reſided among the Jews particularly himſelf, in his Divine Nature, (without taking upon him our fleſh) revealing himſelfe to *Moſes* in the *Mount*, in *viſions* to him, and other of the *Patriarchs*, in illuſtrious apparitions, and to the people continually in the *Oracle*, and ſo immediately diſpoſed of all things, that the *Government* of the Jews was by their Writers ſtyled [a] the *Government of God himſelf*. This revelation of himſelf, and immediate reſidence among them, might make it fit and proper for him to give them precepts for the *worſhip* of God, and for all kinde of duties of that kinde as diſtinct, and punctuall, clear, and high as could be, and ſo indeed it was. An explicite *elevated* Law of piety in generall, to *love the Lord their God with all their heart, with all their ſoul, with all their minde, and with all their ſtrength*, and for the particulars of *outward* performances, ſo many *cautions*, ſo many *ceremonies*, ſuch ſtrict performances of all kindes, that *Chriſt* did rather think fit to take off from the weights of thoſe burthens, then to adde to them; and 'tis a common obſervation, that the *ceremoniall* part of the old *Teſtament law*, and

[a] Θεοκρατία. Ioſeph.

all

all that which was *typicall*, & preſignificative of ſomewhat to come, under *Chriſts* Kingdome, was then (as all *poſitive Laws*) obligatory onely to them, to whom 'twas given, *i.e.* to the *Jewes*, but not to the reſt of the then *Gentiles*, or now *Chriſtian* world, no not to the very *Proſelytes* under the Old Teſtament, that came and lived among the *Jews*, but onely to the *Natives*, and to thoſe that would be *Proſelytes of Iuſtice*, *i. e.* would be in their *obedience* as perfect *Iews* as they. But the ſtate of the *Goſpel* being of another *œconomy*, God the Sonne * *pitching his Tent* in our Nature, taking our very humane fleſh and ſoul upon him, and becomming very man among us, it was as reaſonable, that he ſhould *heighten* our obligations of duty to that *Nature*, which hee had thus *heightned*, and elevated to an higher pitch of dignity, by aſſuming it, and by giving us in our fleſh ſuch ſublime, viſible, *elevated copies* of charity toward all mankind, require us readily to tranſcribe them, eſpecially when hee had alſo taken off ſo much of the former burthen of *ceremonies* from our ſhoulders, and ſo leſſened our *weight*, and yet given more grace, then before was allowed under the Law, to ſuſtain it.

* ἐσκήνωσεν ἐν ἡμῖν. Ioh. 1.

S. *This is a very reaſonable account of this matter; but why then is one of the foure Precepts concerning* God, (*that of perjury*) *mentioned and improved by him, and none elſe?*

C. The reaſon is clear, becauſe though that Commandement concern God, by calling him to witneſſe whenſoever we ſwear, and by calling him to witneſſe a lie, (which is a great vilifying of God) if we *ſwear falſly*; yet ordinarily it reſpecteth *men* alſo, and that more *principally*, becauſe they are wronged by my *perjury*, the promiſſory oath being indeed a means of ſecuring my brother of any thing, which I promiſe him, and the breaking of that, the betraying of his *fortreſſe*, which was to have *ſecured* him; and therefore it is obſervable in Saint *Iames*'s prohibition of ſwearing, that he adds to the *negative* precept, this as the *affirmative* command, *Let your yea be yea, and your nay nay, &c. i.e.* Let your *word* be as good as an *oath*, bee you moſt ſtrict in making good, or performing your promiſes. And that I conceive to bee the pitch to which Chriſt deſired to raiſe us in this matter, that we ſhould be ſo punctuall in performing our *promiſes* to men, that they might not need an *oath* from us, to beleeve us in any thing, and ſo that wee ſhould never *ſweare* at all, or have excuſe or pretence to doe ſo. And to conclude this particular, you may mark that Chriſt having taken our *fleſh* upon him, the generality of all his Sermons, and precepts doe chiefly reſpect our *brethren*, (*meekneſſe, obedience, peaceableneſſe, mercifulneſſe*) and even of the other ſort of precepts, that concern God, hee is content they ſhould ſometimes give way to theſe to our fellow Chriſtians, *I will have mercy*, ſaith he, *and not ſacrifice*, *Mat.* 9. 13. and in the buſineſſe of the *Sabbath* again, *I will have mercy and not ſacrifice*, *Mat.* 12. 17. *i. e.* when both cannot be performed, he prefers the work of *charity*, or *mercy* to our brethren, before the other.

S. *I muſt now intreat but one favour more*, (*and it is from your own example in that former of* honouring the Parents) *that having not elſewhere as yet explained theſe three Commandements of the firſt Table to me, you will now pleaſe to doe it, with what brevity you pleaſe*, (*as you did even now the fift Commandment*) *becauſe they be not directly in your way in this place, and then I ſhall hope to put all together and conceive my ſelf to have received ſufficient light for the underſtanding*

ding of the whole Decalogue. I shall suppose my request granted, and beseech you to begin with the first, [Thou shalt have no other Gods but me, *or* before me.] *what is the generall importance of that precept?*

Of the first Commandement.

C. That we must acknowledge the *God of Israel* to be *God*, and as firmely resolve, that there is no other God *before*, or *beside him.*

S. what is it to acknowledge *him to be God?*

C. To perform to him those severall parts of duty, which belong from a *creature* to his *God.*

S. what be they?

C. I shall need but to name them, because they have most of them been formerly (and will hereafter on peculiar occasions be) explained to you. Such are *Faith*, *Hope*, *Love*, *Fear*, *Trust*, *Honour*, *worship*, and *Prayer* to him, and that in all the parts of *prayer*, both in *imploring* his mercy, and the *gratefull acknowledgement* of what hath been received from him; which is proportionable to *sacrifice*, which always among *Iews* and *Gentiles* was resolved to be *Gods* peculiar. And you may observe that there is such a *sympathy* and concent betwixt the first *article* in the *Creed*, and the *first Petitions* in the *Lords Prayer*, and this *first Commandement*, that the due explication of them (which hereafter I shall give you) will be a comment upon this Commandement.

Of the second Commandement.

S. I will then expect till those seasons, and proceed to the second Commandement; *what is the prime importance of that?*

C. It is the *arming* and *fortifying* our hearts against all other *rivals*, that may possibly interpose to divert that *honour*, and *worship* that are due from us to God onely. The *Heathen* world by that snare to the eye, that tempting baite of *Images*, and some *carnalities* that were ordinarily annext to the use of them, were brought to the worshipping of a many false, or *no Gods*, and some of them the basest meanest creatures in the world. The Jews contrarily were disciplined by God to the worshipping of the *one*, *invisible*, *infinite Deity*, that had never been seen in any resemelance, and was therefore to to be worshipt, in a *place*, and a *manner* peculiar to him, and appointed by him. And the making of *Images* at that time being generally by the *Gentiles* designed to be *worshipt*, and the *danger* being very great that the *Iews* would be corrupted by them, (though when that danger was not observable, they were not only counted lawfull to bee made, but set up sometimes by Gods own appointment, as the *pictures* of the *Cherubim &c.*) this being eminently true of the *graven* or *molten Images* (which were by their ceremonies of *consecration* conceived to become the *bodies* of their *Gods* inspirited by them) they were strictly forbidden by God, & the last of them that of *embossed* Images, became (as it is thought) unlawfull to a *Iew*, either to *make*, or to *have*, or to *bow* in their presence, though they did not performe any *worship* to them. And although that great strictnesse did not extend to all, or any of the other Nations, and consequently not to us Christians, yet *Gods jealousie* of a rivall, being a thing, wherein all mankind are concerned, especially Christians, the performance of any Divine worship to any creature in the world, and the very use of any other thing, in *the service of God*, which is by others worshipped, and by which we are in any eminent danger to be corrupted, is to be conceived forbidden to all Christians by the force of that Commandement. So also all that vilenesse, and filthinesse, which was wont to be used in their *idol-feasts*;

(which

(which hath been the subject of * another *Discourse*.) Beside this *negative* part of the Commandement, other particulars there are, to which the *affirmative* part extends, as that *bowing down*, adoration, or *bodily worship* is due from us to the one true God, (though not to those *idoll-false-gods*) a tribute peculiarly due to him, which hath made and redeemed our *bodies*, as well as *souls*, and this debt must in any reason be paid to him; and *the worshipping of God in spirit and in truth*, *Ioh.*4.23. (which is onely set in opposition to the worshipping on *that mountain*, and in *Ierusalem*, *i. e.* to the *Samaritan* and *Iewish* worship) is no way exclusive of, or contrary to this externall *worship* of the *body*, when 'tis bestowed on the one true object, and hath the *fervency*, and sincerity of the soul going along with it, for then sure that (even *bodily*) *worship* is performed *in spirit, and in truth*, whatsoever those words signifie; the spirits, which wee have, not ceasing to be such, when they are yoked, and joyned with bodies.

* Of *Idolatry*.

S. *What is the importance of the* fourth Commandement?

Of the fourth Commandement.

C. It is a designation of *time*, for the speciall performing of Gods *publick worship*. For the *worship* it self being first setled, the branches together with the *object* of it agreed on, in all reason some *time* should be set apart for the publick speciall performance of it; And the precept in this matter given to the *Jews*, although it have somewhat in it *typicall*, *viz.* the strict *rest* for that whole day, which, as the Authour to the *Heb.* c. 4. declares, imported a *rest*, wherein all Christians are concerned, the *ceasing* of *our whole life* from our *own works*, *i. e. from sin*, the true meaning of the *Christian Sabbath*, *Isa.*58.13. (and therefore the fourth Commandement is interpreted by our Church *Catechisme* to signifie to us the necessity of our *serving God truly all the days of our life:*) and secondly, although a *positive* precept, given particularly to the *Iews*, it bee not punctually in every particular, obligatory to us Christians that live not by their Laws, yet will it conclude from the *equity* of that command many things of use unto us. As 1. that it is not only *lawfull*, but (for a publike community of men) *necessary* to set apart some set times for *Gods service*, and by the same reason, some *set places*, *set vestments*, *gestures*, and other the like ceremonies, such as may best both comply with, and help, accompany, and heighten our spirituall performances unto God. 2. That what is thus set apart to Gods use, is said to be *sanctified* or *hallowed*, *i. e.* to have a *separate* respect due to it, such, as that it must not ordinarily be mixed with *prophane* and *common* uses, which is also the importance of the *rest* joyned with the *hallowing*, the not mixing our *worldly* imployments with our *divine* performances. 3. That the *remembrance* of Gods speciall mercies, is a fit *hint*, or occasion to pitch upon some *day*, or *time*, or *place*, &c. in relation thereto, and thus to discriminate it from others. Such was the *Creation* of the *world*, mentioned there, and the *resurrection* of *Christ* in the *Christian Church*, and yet this latter not appointed to supplant or swallow up the former, but, as it deserved of us Christians, to be preferr'd before it, (as for some hundred of years in the ancient Church, the *Iewish Sabbath* was retained in the *Christian* Church together with the *Lords day*, and the services proportioned to them, but the latter preferr'd before the former; and if in every *week*, or *month*, or *year*, we should set some time apart to *commemorate* Gods mercy in the Creation, and all his other acts of gracious *providence* belonging to our *preservation*, it would be no *superstition*, but an act of piety, in any single *Christian*, or (if authori-

thority should think good) in any publick *society* of them; so likewise the *birth*, *passion*, *ascension* of Christ, the *descent* of the *Spirit*, the *birth*, or *martyrdome* of the *Apostles*, and *Saints* of *Scripture*, and any remarkable temporall *deliverance*, (or by proportion also) any matter of *humiliation*, any *sinne*, or *judgement* on a Kingdome, &c. will by the example of God himself (both in that *fourth Commandement*, and in other *feasts* and *fasts* prescribed by him) be resolved on to be fit seasons and opportunities to consecrate some considerable part of our time, (yea and of our *wealth* also) unto God. 4. That as God did then, so (Christ having transmitted his power to them) the *Apostles*, and succeeding *Church* of God now may very reasonably dispose of us in matters of this nature, and direct all its members into some *uniform* way, at such *set times*, in such *set places*, of the worship of God; and that they have so done, appears, both by some mentions of the *Lords day* in holy Scripture, and by the constant suffrage of the *Fathers* of the *Church* since that time, which is a sufficient obligation on all Christians to a due, constant, diligent observation of it, over and above that of the *fourth Commandement*.

S. *How is the time thus set apart to be employed?*

C. To the *practice* and *advancement* of *piety*, in private, and in publick; in *private*, to *private reading*, *prayer*, *thanksgiving*, *meditation*, &c. in *publick*, to *publick exercise* of the same, *publick reading*, *prayer*, *preaching*, *instructing* of *youth*, by the hand of the lawfull Minister, authorized to be a *publick* person, both from God to us, and from us to God; together with the use of the *Sacraments*, (in such manner, and with that frequency, as shall seem good to those to whose charge we are committed) with all due *care*, *reverence* and *zeal*, not *slightly*, or *formally*, or *profanely*, but so, as will best tend to the encrease of *piety*, and *charity*, to the *benefit*, not ensnaring of mankinde, the *Sabbath* (and all such institutions) *being made for man*, from whence it follows, that the *son of man*, i.e. every man, but especially (after Christs compleating of those *types*, and abolishing those *ceremonies*) the *Christian is Lord of the Sabbath*, i.e. is not so *enslaved* to it, but that he hath *power* over it, to doe what is most to his other Christian ends of *charity*, *mercy*, &c. I should spend a larger time on this *Commandement*, to give you a distinct apprehension of it, and to enforce the duties of the day, as they now belong to us, more earnestly, but that it comes in with some violence in this place, and therefore I shall adde no more of it.

S. *You have now gone through that whole work with convenient brevity, the explaining of all the* Commandements *to me, (save only those three, which you bid me expect ere long in you farther progresse) both those mentioned by Christ, and those omitted by him, & so you have obliged me beyond your first undertaking. I shall now detain you no longer, but desire you to proceed to the next, the* sixth Chapter of Saint *Matthew*, *in that* Sermon *on the* Mount, *and consider what first we shall fall upon.*

* ὃν τὸν ἐόντα.
* ὀπαδοῦ δρᾶ ὃ τῇ ἐμαυτῇ οὐσίᾳ ἁρμόζον. Phavor. Paris dimensi nostri, others.

Addit. 19. 92. l. 15. *dele* [So that] *and insert.* Another way there is of deducing the word which we render [*daily*] so that it shall signifie that which is agreeable, or fit for *my* * *being or subsistence*, not so as to restrain it to the lowest proportion, with which a man *can subsist* or *live*, but that which is * *agreeable to his condition* taken with all its *circumstances*, for that is it which is called his *being*; and then it will be exactly agreeable to *Solomons* prayer for *food convenient for him*. And so in either sense.

Addit.

Addit. 20. *p.* 100. *l.* 32. *after* [us.] *adde.* And it is obſervable that that *moth* and *ruſt*, are * bred in the things themſelves, and ſo thoſe kinde of poſſeſſions ſubject to theſe deſtroyings, when no outward violence approaches them; and that is a mighty evidence of the *vanity* and *uncertainty* of riches, that many times vaſt eſtates, and poſſeſſions doe *inſenſibly*, no man knows how, crumble and moulder to nought, *rich* men without any viſible expenſes come to arrant beggery, and all the providence in the world cannot keep them from it, but rather betrays them farther; the *greater* their *love* of money is, the *ſwifter* their *ruine* follows them.

Addit. 21. *p.* 104. *l.* 4 *ante* [To] *inſert.* Becauſe you lay ſuch weight upon that one place of S. *Paul* to *Timothy*, and ſeem to think it ſo contrary to this preſent Doctrine of our *Saviour*, (which if it were, it would yet be more reaſonable to bring Saint *Paul* to our Saviour by ſome commodious interpretation, then to evacuate the force of all our *Saviours* diſcourſe on this matter, by this one place of Saint *Paul*,) I ſhall therefore firſt endeavour to give you a clear view of that place, for there is ſome miſtake in it, and you will diſcern it by this view of ſome few verſes in a brief paraphraſe. *Ver.* 3. *Let thoſe widows, which are ſuch as they ought, be honoured and relieved by you.* And that you may know whether they be ſuch or no, you may take the marks of a Widow, that is ſuch as ſhe ought to be. *Ver.* 4. *If any widow have children, or grand-children*, let them, that have ſo, *learn firſt to* [a] *make their own houſe live piouſly*, and ſo [b] *repay* their *anceſters*, *do as their Parents had done to them.* 5. And ſo again, ſhe *that is a widow* indeed, (or ſuch as ſhe ought to be) and hath *no* [c] *children*, doth in that ſolitude and Widow-hood, *hope on God, and continue in ſupplications and prayers* at conſtant times *night and day.* 6. But ſhe that lives luxuriouſly, is dead, while ſhe lives. 7. And *doe you give ſuch rules as theſe, that they may be blameleſſe.* 8. *But if any ſuch (widow) doe not look to thoſe that belong to her, eſpecially thoſe that are of her family, ſhe hath denied the faith, and is worſe then an infidell.* 9. Let one be choſen to the office of a *widow*, which is not leſſe then *ſixty yeers old, &c.* You ſee this whole diſcourſe is to ſhew what kinde of perſon might be fit to be *choſen* to be a *widow* in the *Church*, (an office of ſome *rule* in the *Church* at that time, for the managing, as I conceive, the buſineſſe of maintenance for the *Apoſtles*, and the *beleevers*; a kinde of *œconomy* of *houſwiſry* in the Church, for which that *age*, and *ſexe*, and *condition* were the fitteſt, if there were a right choice made of them) and among the reſt of the qualities required of her this is one, that ſhe muſt be one that hath *ruled* and *ordered* her own *family* well; this is there expreſt by that word which our *Engliſh* render [*providing for* thoſe of *his own family*] but I rendred [*to look to*;] and indeed the word ſignifies to *rule* or *govern*, as *Acts* 24. 2. *Felix's providence* is his diſcharging his place of Procurator of *Iudæa.* Farther the word may be taken more generally, to take care of, as a [a] Father of a childe, to educate, and bring up, inſtruct, &c. And then ſtill that differs much from the notion that worldly phanſies affixe to this place, thinking themſelves obliged to provide *eſtates* and *riches* for them, whereas the words cannot be extended to command any more then ſo, that every *Father* and *Mother* of a family muſt *take care of*, and *look to their children*, and thoſe of their *Family*, or thoſe of their children eſpecially, which remain in their [b] *houſe* or *family*, and then that will not come home to that *thoughtfulneſſe*, or *ſecular forecaſting*

* Καθάπερ σιδήρῳ μὲν ἰὸς, ξύλοις δὲ θρίπες καὶ τερηδόνες συμφυεῖς εἰσὶ λῦμαι δι' ὧν καὶ κἂν πᾶσας τὰς ἔξωθεν διαφύγωσι βλάβας, ἀπ' αὐτῶν φθείρονται τῶν συγγενομένων, κατ' αὐτὸν τρόπον, &c. Polyb. Hiſt. l. 6. p. 59. A.

a εὐσεβεῖν by an Hebraiſme, is here in the ſenſe of the Conjugation *Hiphil*, to *make pious.*

b ἀμοιβὰς ἀποδιδόναι, *vices referre.*

c μεμονωμένη.

προνοεῖ ἰδίων καὶ μάλιστα τῶν οἰκείων. πρόνοια, *Procuratio.* So Θεία πρόνοια, Gods government of the World, all one with διοίκησις, adminiſtration.

d προνοῦ, ἐπιμελοῦ, Phav. προνοεῖ, ἐπιμελεῖται, Heſych. Πρόνοια, προενθύμησις, ἐπιμέλεια, φρόντις, *Heſ.* So children that are expoſed by their Parents are ἀπρόνοητοι in *Harmenopulus.*

b οἰκείων.

forecasting, to which in your objection it was applied, and that will sufficiently weaken your argument. But then supposing this of *secular providing* for necessaries of life, to be the thing here spoken of, (as truly it seems not to be, unlesse in a *secondary* and *inferiour* * sense;) Then to take away all scruple and to reconcile

* As *Alex. Aphrodis.* saith, πᾶν τὸ προνοοῦν τινος, ἀγαθὸν τι τῷ προνοουμένῳ περιποιεῖ, ἀπορ. λυσ. βιβ. α. ζητ. ιδ. & Ammonius in Schol. on the ἔ φωναί, having resolved that one of Gods operations is προνοητικὴ τῶν καταδεεστέρων, providing for those that want, applies that of the Poet to it, Θεοὶ δωτῆρες, &c. Gods giving them what they want.

A Postscript of the STATIONER.

BEfore the Additions and changes mentioned in the Authors Epistle came to my hand, I had Printed a new Impression of this Catechisme; and therefore being unwilling to deprive the Reader of that which was thus designed for his benefit, and yet being not otherwise able to escape the doing him this injury, I have thought of this way of satisfying him, the best that the matter was capable of. The discourses of the Creed and Sacraments I have added in two new Books at the end, the discourse of exact Justice I have inserted in its due place in the last sheet of the fourth Book; Other particulars I have added by way of appendage or insertion at the end of all. For the unhandsomenesse of this my desire to serve the Reader will obtain his pardon.

R. Royston.

FINIS.